The Outlook

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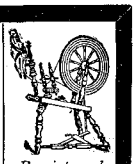

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The Outlook

Published Weekly

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The Canal Bill Passed After three short days' debate, the House, at two o'clock on Thursday of last week, passed without amendment the Hepburn bill providing for the construction of the Nicaragua Canal at a cost of $180,000,000. The final vote was practically unanimous—308 to 2—but this apparent unanimity was largely due to the fact that the political platforms of both the great parties had pledged their representatives to the immediate construction of an Isthmian canal, the Democratic platform specifying the Nicaragua route. The discussion in the House turned, not on the question whether an Isthmian canal should be built, and built at once, but whether or not, in view of the Canal Commission's recent report and the cabled offer of the French company to sell all its rights at Panama for $40,000,000 the President should be authorized to accept this offer if its acceptance should be recommended by a majority of the Canal Commission. This alternative provision, offered as an amendment by Mr. Morris, of Minnesota, developed great strength among the leaders in both parties; it was championed by such men as Mr. Cannon and Mr. Littlefield on the Republican side, and Mr. De Armond and Mr. Shackeford on the Democratic. It was, however, strongly opposed by Mr. Hepburn, the chairman of the committee in charge of the bill, and for several years the Republican leader on canal matters, and also by Mr. Richardson, who is pre-eminently the leader on the Democratic side. When the test vote came, one hundred and twenty members supported the Morris amendment to make possible the selection of the Panama route, and one hundred and seventy members voted against it. This vote was taken while the House was in the Committee of the Whole, and there was no record of the members voting on either side. The friends of the Panama route, however, claim that the strength they showed in this vote signifies that if the Senate, after receiving the text of the French company's offer, votes to accept it, there will be little difficulty in obtaining the concurrence of the House.

❀

The Arguments that Weighed The effective arguments urged in favor of the Morris amendment permitting the choice of the Panama route were briefly as follows:

1. Smaller cost of maintaining the Panama route (Commission estimate $1,300,000 a year).
2. The natural harbors at Panama (equally good harbors at Nicaragua estimated to cost $5,000,000).
3. Consideration for French stockholders.
4. The advantage of preserving an alternative during negotiations with Isthmian Republics.

The first of these points perhaps received the greatest emphasis. Mr. Cannon argued that a saving of $1,300,000 a year in the cost of maintaining the canal was equivalent to a saving of $65,000,000 on its cost, inasmuch as our Government is able to issue two per cent. bonds to National banks to be used as a basis for note issues. More moderate friends of the Panama route capitalized the saving at a four per cent. rate, making the Panama route about forty million dollars cheaper than its rival. The last of the four points, however, had the greatest weight with men in doubt between the two routes. It was strongly urged that Nicaragua and Costa Rica might demand excessive payment for needed concessions along the canal if Congress decided definitely upon the Nicaragua route, and that Congress should leave the whole matter to the judgment of the President and the commission of experts. To this argument the friends

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of the Nicaragua route replied that the negotiations for this route were practically complete, that Congress ought to exercise the legislative powers committed to it rather than transfer them to the President, and that the advice of expert engineers was authoritative only upon engineering points, not upon political or commercial ones. As to one matter—the importance of sailing vessels in our ocean commerce—the friends of Nicaragua rejected the conclusions of the Commission, and on this point Mr. Littlefield, who represents a shipbuilding district in Maine, agreed with them. The Commission reported that the impracticability of adapting the Panama canal to sailing vessels might be ignored, as such vessels were going out of use. Even last year, it was said in reply, one-quarter of the large ocean craft constructed consisted of sailing vessels, and the rising price of coal promises to preserve their ascendancy in the transportation of slow freight. Despite the enormous construction of steam craft during the past decade, three-fifths of our ocean traffic is still carried in sailing vessels. This point was so much emphasized by the advocates of Nicaragua that it should perhaps be put first in a summary of their effective arguments against Panama. These were in brief:

1. The uselessness of the Panama route for sailing vessels.
2. The remoteness of the Panama route.
3. Distrust of the Panama lobby.
4. The need of new negotiations for a permanent concession.

The second point was urged in an extreme form by Mr. Richardson, who declared that the greater remoteness of the Panama route would mean five extra days for a steamer of average speed, and nearly fifteen extra days for sailing vessels. This recalls the estimates formerly made by the experts retained by the Maritime Canal Company. The present Commission estimates the difference in favor of Nicaragua at not more than two days for steamers. This commercial point, however, seemed to influence the attitude of Congressmen less than a general distrust of the Panama Company. The Commission, it was said, had reported that the Panama concession from the Colombian Government was of no value to the United States, and satisfactory negotiations with a government now almost overthrown by a revolution might prove a task of years.

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The New Chinese Exclusion Act

The Chinese Exclusion Act signed May 6, 1882, was limited in its operation to ten years, and the more rigid exclusion act by which it was succeeded on May 5, 1892, was likewise limited to ten years. The second ten years' term is now about to expire, and the Pacific coast Representatives and Senators have agreed upon a new bill designed to make the exclusion permanent. The new measure follows the general lines of the act of 1892—the Geary Act—but contains minor provisions designed to make the smuggling in of Chinese laborers still more difficult. The entry of Chinese into the United States is limited to specified ports, and the only Chinese to be admitted at these ports are government officials, teachers, students, merchants, travelers for pleasure or curiosity, and returning laborers—the last-named class being required to show a certificate proving their former residence. The Chinese now resident here are required within six months of the passage of the act to obtain certificates of identification with photographs attached, those remaining without such certificates being liable to deportation. The new bill contains an entirely new provision forbidding Chinese in the Philippines, Hawaii, and Porto Rico from entering the United States proper. In estimating this Chinese Exclusion Act the reader must remember that it excludes only a certain class of Chinese, that this class to a very large extent is imported into this country by the so-called Chinese trading companies, and that a considerable proportion of the class are not really free men and have no purpose or desire of ever becoming American citizens. The Constitutional defense of the proposed act is that laid down by the Supreme Court in its declaration that the right of a country to exclude aliens from its territory is essential to its independence. The diplomatic defense of the act is that the United States acknowledges the right of all other nations, including China, to exclude the classes of immigrants which this bill excludes. The social defense of the act is that it prevents the immigration

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of a persistently servile and alien population, whose presence is injurious to the standards alike of American labor and of American citizenship.

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A Chinese View We have received from a Chinese house doing business in the city of New York the following petition, which we print in full because it gives in a semi-official manner the position of the Chinese residing in America on the Chinese Exclusion Act:

We are informed that some action will be taken during the coming session of the Congress concerning the question of the exclusion of the Chinese from the United States for another period of years. If this subject is to be considered, we respectfully beg to recommend that before taking legislative action a thorough investigation be made to ascertain the justice, practicability, and wisdom, under present conditions, of the re-enactment of the expiring law, and that for this purpose competent and unbiased witnesses be called from those representing the various manufacturing, commercial, and transportation interests concerned in the commerce between the United States and China. The foreign trade of China is developing rapidly, while the share participated in by the United States is not increasing as rapidly as it should on account of her great commercial potentiality and her geographical position with reference to China. It is therefore, in our judgment, of great importance that our commerce with China be not restricted by any unnecessary measures against the Chinese people. We recognize the importance of restricting vicious or pauper immigration from any and all countries, but cannot believe that it is necessary to make a discrimination against the country from which a very large proportion of the increase in our trade must necessarily come. While it is a debatable question whether the prohibition of Chinese laborers from coming to the United States results beneficially to the United States or otherwise, there is reason to believe that the interpretation of the law and treaty has been so stretched as to debar from our shores many Chinese who are not laborers and therefore not intended by Congress or the negotiators of the treaty to be excluded; and it is also known that the law as at present enforced works great hardship upon Chinese of the exempt class who apply for admission into the United States. We therefore respectfully maintain that the honor of a Christian nation and the law of humanity require the annulment, or at least radical modification, of the law.

❀

Protect the President The Presidents of the United States have been reluctant to make access to themselves more difficult than in former times, and yet some radical change has long been essential to the health of our Presidents, who have been in many cases seriously overworked, and in all cases deprived of time and of strength which ought to be given to questions of National policy. Measures will be taken during the present session of Congress to protect the life of the President; measures ought also to be taken to protect his time and strength. President Roosevelt is in a position to do what other Presidents have shrunk from doing. His frankness, simplicity, and cordiality are so widely known that there will be no possibility of any outcry from demagogues that the White House is becoming aristocratic, or that the President is becoming exclusive, if he recognizes the fact that the United States is no longer what it was in the days of Jefferson, and that the head of a Nation of nearly eighty millions of people cannot leave his front door open with the freedom with which it was left open in the days when it was a small community. Mr. Roosevelt has suspended, and, we hope, ended, the practice of hand-shaking at receptions—a custom which imposed a physical hardship, not only on the President, but on his wife. The suggestion is now made, and it ought to be adopted, that the President should be allowed to serve the Nation with all his powers, and that he ought not to be the servant of the great crowd who go to see him on all sorts of unimportant errands. There is really no reason why the President should be accessible to everybody who wants to talk over any matter with him. Everything which reaches him, except the very gravest matters, ought to be sifted through subordinate officers, and come to him only for ultimate decision. Under the present conditions the President's time and strength are very largely exhausted by numberless interviews, continued every day in the week, except Sundays, with all sorts of persons, the great majority ot these interviews being about matters of no concern either to the President or to the Nation. The President of the United States is not a hired man; he is not put into the White House for the purpose of attending to everybody's business. He is the chief servant of the people, and conditions ought to be provided which shall enable him to serve the people

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with his whole mind and strength. The people of the United States are too sensible not to recognize the fact that the President cannot keep his front door open to everybody who chooses to pass through it. It ought not to be possible to obtain an interview with the President except on important business, in an interview arranged in advance. We hope President Roosevelt will take advantage of his great popularity, and of the unusual freedom which he has secured, to take this step, not only for his own comfort, but for the welfare of the country, and for the well-being of those who are to follow him in the great position of the Presidency.

❀

The Tunnel Disaster Senator Depew, long President of the New York Central Railroad, provoked direct and positive contradiction when he said of the appalling disaster at Fifty-sixth Street in the tunnel of that road last week Wednesday, by which seventeen lives were lost and a larger number of passengers injured, "If there is a place on earth where engineering skill, foresight, and intention to use every precaution has been taken, it has been in that tunnel." What are the facts? In Baltimore for several years heavy trains have been drawn through a tunnel by an electric engine with safety and comfort and without unreasonable loss of time. Was it impossible for the New York Central to adopt this system? The Pennsylvania and Long Island Railroads have published perfected plans for equipping with electric power tunnels under the East and North Rivers to bring their enormous passenger traffic safely to the center of the city. Could not the New York Central at least have its plans as advanced? A third-rail system is in operation on branches of the New Haven road, which is closely associated with the Central. Has it been shown to be impracticable for the tunnel? Was the Harlem tunnel as well lighted as was possible? If so, why, within two days of the disaster, according to newspaper reports, were many new electric lights contracted for to be put in the tunnel? Is the smoke no thicker than it need be? Had everything been done that engineering skill could compass to give light and air? While these last questions should not be answered hastily in the negative, the public remembers that there have been published complaints, whether just or not we do not pretend to say, that soft coal has been consumed in the tunnel, and they will remember also that quite recently alterations have begun in the tunnel (such as substituting steel supports for thick rock pillars), not on the initiative of the company, but at the order of the New York Board of Health. Bearing all these things in mind, as well as the reluctance with which the Central introduced the block system, public sentiment will demand vigorously a thorough investigation of all the facts by public officials. The New York Legislature and District Attorney Jerome are both moving in the matter; whether city or State, or both, should exercise the authority, we need not undertake to say, but there should and must be such power in the representatives of the public over a public highway as can require under penalty that this tunnel be made safe, clean, healthful, and comfortable.

❀

The Margin of Safety It is not enough to make conditions safe under ordinary circumstances; there must be a substantial margin of safety. In this accident the red danger signal was only about 450 feet (two short city blocks) from the point where the preceding train was stopped by signal; one need not be an expert railway man to see that a block system with blocks as short as this is dangerous. When the District Attorney and other officials visited the scene, the signal torpedo which was one of the safety appliances failed to explode after several trials; this of itself was not of very great importance, but it delayed the party until two or three regular trains came through, and they had an opportunity to see the tunnel filled with smoke, as it was when the accident occurred. Whatever blame may attach to the engineer who passed the green cautionary and the red danger signal without seeing them, although his fireman did see them, it is certain that the factor of human error enters into every such problem. It is equally certain, we believe, that such calamities as that of last

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week and those of 1882 and 1891 in the same tunnel show that there is constant menace in passing many scores of trains daily in quick succession through a narrow, semi-dark, usually smoke-filled, often fog-filled tunnel. At present, to the majority of people, electric traction seems the best solution; the delay of a few minutes in changing power at the tunnel's mouth is unimportant. Other solutions are at least conceivable—one newspaper, for instance, says that the Central company would gladly pay for making the tunnel an open cut if property-holders would consent; several suggestions have been made as to new safety appliances—one which seems practical as well as ingenious would provide an electric device to cause the danger signal to appear in the locomotive cab itself. It is not necessary to insist on any one special course of action; it is necessary to insist that something definite and thorough shall be done without delay.

❀

Mayor Harrison's Street Railway Message

The Chicago traction companies which have been demanding the immediate extension of their franchise for another twenty years' term have met with an almost insuperable obstacle in the firm stand taken by Mayor Harrison. The franchises have still two years to run, but the companies have insisted upon an immediate extension upon the ground that it would enable them at once to provide a better equipment and a service satisfactory to the public. The Mayor, in his message to the Council, points out that this plea for haste is a plea that the traction companies be allowed to profit by their own shortcomings. "Satisfactory service," he says, "may unquestionably be forced from the traction companies by means of mandatory ordinances." A company, he goes on, cannot excuse its failure to comply with the terms of its license on the ground that its license has not been extended. "Were this a business controversy between two individuals or two corporations, the individual or corporation making such a plea would be laughed out of court for its imbecility." The people were less anxious to have the traction question settled soon than to have it settled right, and the platform on which he was elected pledged him to oppose any franchise extension which did not provide for municipal ownership at the end of the new term, and for a popular referendum. The fact that the Legislature at the last session failed to pass the ordinances presented by the Chicago Council authorizing municipal ownership was no excuse for passing franchise-extension ordinances not containing a municipal ownership provision. "If the traction companies had kept hands off, the measures proposed by your honorable body would have passed, and Chicago would be in a position to-day to meet and deal with the corporations on fair and equal terms. . . . The people had learned, to their bitter cost, at the last session of the Legislature, . . . that it is easier to prevent than to secure legislation. Once pass the extension ordinances and the prevention of enabling legislation at Springfield is made too easy for the traction companies. If municipal ownership is to be obtained, the passage of enabling legislation must be a condition precedent."

❀

Civil Service Reform and the Referendum

Having thus made it clear that he would veto any extension of present franchises until the Legislature had authorized the city to resort to municipal ownership if a satisfactory contract was not offered by the present companies, Mayor Harrison proceeded to make it clear that he himself fully recognizes the difficulties of municipal ownership unless the spoils system of making appointments is first eradicated from municipal business undertakings. His words upon this subject are worth reprinting in full:

> I admit, with many others, that municipal operation under present conditions would not to-day be desirable. But he who fails to see that it will be desirable, even before the time-limit of the franchise extensions now being discussed expires, is not keeping abreast with the times. There is to-day and will continue to be a steady advance toward better city government. Public ownership demands as a condition precedent a civil service which shall be free from the frills, the furbelows, and the ultra refinements of the theoretical reformer, and which shall yet oppose an insurmountable obstacle in the pathway of so-called gang political methods. These things are certain to come and to come quickly.

In conclusion, he urges that, whatever ordinance is adopted, it be submitted to

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the people for approval or rejection. Every faction in the Council professed to desire to carry the will of the people into effect. What the will of the people was could not be learned "from the owners of street-car securities, nor from the all too interested financiers of the stock exchange, nor from that class of prominent citizens who regard a public franchise as personal spoil, nor from that portion of the press which takes its editorial coloring from these classes of citizens." It could be learned only by submitting the proposed franchise "to the direct vote of the people, the real grantors of its privileges." In this way, Mayor Harrison courteously pointed out, the Councilmen could be assured that their action would be satisfactory to their constituents; but his deeper and stronger reason for demanding a referendum was contained in an earlier passage relating to his own allegiance to the platform on which he was elected. "Personally," he said, "I believe in the referendum because through its instrumentality corruption and the motives for corruption will largely be minimized if not eradicated from our municipal governments." It hardly need be said that The Outlook thinks Mayor Harrison is right in all these contentions. The issue in Chicago should be decided, not evaded nor postponed.

❀

The Northern Securities Company

Last week in the Supreme Court of the United States Attorney-General Douglas, of Minnesota, presented a bill of complaint on the part of his State against the Northern Securities Company. The document first points out Minnesota's direct interest in the consolidation of the Great Northern and Northern Pacific Railways (parallel and competing lines) under the ownership of the Northern Securities Company. The State is the owner of more than three million acres of public land, valued at over fifteen million dollars. This land is in part traversed by the two railways mentioned; if the merger is effected, they will cease, it is believed, to build spurs into these lands or to compete for their business. The value of the lands will thus not increase, as it has increased under the spur of competition, and the State will lose in the taxable value of its property. The document next recites that the State expends more than seven hundred thousand dollars a year in the maintenance of educational, charitable, and other public institutions; that this amount is mostly raised by direct taxation; that the amount to be raised depends largely upon the value of property within the State, which in turn depends largely on free railway competition. It has been the State's policy to encourage railway building by the grant of land, and in that way over 10,500,000 acres have been granted, almost all to the two railways in question. The complainant alleges that rates on the shipment of merchandise over the lines of the two companies have been lower than can be possible under any arrangement which contemplates unity of control; that the Northern Securities Company was organized by men continually in conference concerning means by which Minnesota laws might be evaded; that the company was organized solely for the purpose of effecting a consolidation of the two systems; that it does not intend actually to purchase the stock of these systems, but simply to issue its own stock in exchange, and, unless enjoined therefrom, is about to receive all the capital stocks of the two railways, which will thus be consolidated and placed under the direction of one man or board of directors. This will bring about and perpetuate a railway monopoly in Minnesota in restraint of trade and against the policy of the State, which prohibits consolidation of parallel or competing lines. The complainant, therefore, claiming to have no other adequate remedy except as prayed for in equity, asks that the defendant be required to show cause why it should not be perpetually enjoined from voting, at any stockholders' meeting of either of the two railways, the capital of said railway. On Monday of this week the Supreme Court announced that notice must be given by the State to the parties concerned, and that the application would be heard by the Court on January 27. The question then to be considered is whether or not the Court has jurisdiction.

❀

The Return of the Chinese Court

Last week the Emperor and Empress Dowager of China entered Peking, thus completing perhaps the most remarkable episode in the annals of the

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dynasty. On the eve of the bombardment of Peking by the allied forces, the Dowager—long the real monarch of China—beheaded several officials who had advised her to make terms with the foreigners, and then, with the Emperor, fled to Singan, the capital of the province of Shensi. An interesting feature of the return half of their fifteen-hundred-mile journey was that its last portion was accomplished by rail. The engine and twenty cars composing the Imperial train had been covered with silk dragons in yellow, the Imperial color. Their Majesties are said to have been much gratified with their first experience of this kind of transportation—a contrast to the rough carts in which they left the capital. On reaching Peking they summoned the superintendent and traffic manager of the railway, who had themselves taken charge of so important a train, and complimented them. It is perhaps significant that a Board of Railway Control was immediately decided upon. The American railway concession from Canton to Hankau and the other foreign concessions may now have less to contend with in the way of petty obstruction from Government authorities. On entering Peking the Empress allowed foreigners to witness the Imperial procession; she gave them greater facilities for so doing than would have been afforded them in most European capitals. At the city gate the procession halted; the Emperor proceeded to the Temple of the God of War on one side of the gate, and the Empress to the Temple of the Goddess of Mercy on the other. All the natives prostrated themselves—Chinese soldiers, Manchu bannermen, mandarins and ministers, Taotais, governors and viceroys in their splendid costumes of silk and fur. The foreigners saluted, and in return their Majesties bowed repeatedly. Most wonderful of all, for the first time in history even the despised coolies were allowed to witness the Imperial ceremony. Thus, on the Dowager's initiative, two sacred traditions of the Chinese court were abandoned.

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Leo XIII.'s Activities Although a nonagenarian, the present Pope is hardly outdistanced by any ruler, spiritual or temporal, in activities which move men and mark epochs. During the past three weeks the Pope has made as many pronouncements which deserve chronicling. His Christmas address to the Cardinals was a timely one. He condemned the excessive liberty of thought indulged in at the present time. He sharply criticised Socialism, agitation for divorce, and hostility among different sections of the Church. Finally, he urged the union of all Christian churches.—— At the beginning of the year the Pope defined the scope of the inquiry of a Commission on the subject of the Bible. This Commission is to consider all questions connected with Biblical studies, to ascertain the limits of allowable freedom, and definitely to point out those things which ought to be rejected and those which ought to be retained, in the interests of orthodoxy, arriving at decisions which Roman Catholics the world over may apply in cases of doubt. It is understood that the Commission is purely advisory, and that its decisions must, of course, be confirmed by the Pope. Cardinal Parrochi is President of the Commission, and among the consulters chosen from various countries we note the honored name of Dr. Garrigan, of the American Catholic University at Washington.——Last week Leo XIII. published a new letter to the French bishops and clergy, again exhorting them, in the spirit of his already famous words, to "go to the people;" in other words, to be faithful to the democracy as exemplified by the present French Republic. No quality marks the high-principled reign of the present Pope more than does his insistence on the loyal support of the civil government by the Church, and his condemnation of its alliance with any particular party or faction. He is the first Pope openly to recognize democracy and to ally himself with the interests of the State, whether democratic or monarchical; as has been well said, for him patriotism and Catholicism are merely two terms of one equation.

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Zionism The closing of the Fifth International Congress of Zionists at Basle, Switzerland, calls attention to three movements which received special emphasis there, and, in the minds of some,

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outweigh even the main object in hand—the return of the Jews to Palestine and the erection of a Hebrew State there. The first movement regards the social settlement of the Jews in the congested east of Europe. During the past twelvemonth committees have been at work in various countries rousing the Hebrews from their decadence in body and mind, and teaching the value of healthful living to a people who now seem to have some idea of living as a nation. Though at present only in its beginning, results have been accomplished in a cleaner ghetto and in the establishment of gymnasia and Toynbee Halls at Vienna, Lemberg, Brünn, and Czernowitz. The second movement regards the new intellectual and religious life which has grown out of Zionism. A new psalmody, of beauty and power, is coming into existence. The third motive had to do with Jewish art, and such distinguished painters as Israels, for instance, sent their works to the exhibition at the Basle Conference. It was announced at the Congress that three million dollars out of the proposed ten-million-dollar capital of the Jewish Colonial Trust has been paid in, and the Congress gave its assent to the purchase of a million dollars' worth of property in the Holy Land, to serve as homes for the once excluded race. Until recently no Jews or aliens were allowed to settle in Palestine, but now, according to the Sultan's promise to Dr. Herzl, President of the Zionist Congress, Jews may legally enter that country. These conditions have tended to unite various elements in Judaism, and the idea of Zionism perhaps now permeates half of Israel. The other half probably believe, in the language of a recent address by Rabbi Rubenstein, of Baltimore, that Jewish unity is merely a fancy; that it never has existed in history; and that present Zionists and Talmudists alike are impracticable idealists. Dr. Rubenstein declared that the Zionist was deliberately closing his eyes to the present, in the hope of bringing about something which never existed in the past; and that the zealous Talmudist, on the other hand, was endeavoring to find in the past what he could not practically use in the present. The history of thirty centuries shows but few instances of strict homogeneity in religious feeling among the Jews. While in fundamental principles of the faith there has always been complete accord, there has been little accord in those numerous subsidiary points which go to make religion a living force in human life. Dr. Rubenstein's advice, therefore, is not to labor for a unity which has never existed, but so to study present conditions as to meet them with the religious forces at command.

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A Young Men's Christian Association Hotel

The new building of the New York City Young Men's Christian Association is to be located on Twenty-third Street, just west of Seventh Avenue. Its cost will reach half a million dollars. Its style will be the Italian Renaissance. There will be eight stories on Twenty-third Street and nine on Twenty-fourth Street; these will include, on a larger and more complete scale, all the features of the old building at Twenty-third Street and Fourth Avenue, together with one important new feature to which we desire to call attention, as it deserves to be widely copied. The plans of the building call for a hotel as well as for a meeting-place and place of recreation. There are to be five floors of sleeping-rooms and a restaurant, as well as all the other attributes of a well-appointed hotel. Moderate prices will be charged for accommodation, and the officers of the Association are confident that their hotel feature will prove to be a genuine success. We hope that their confidence will be amply justified; at all events, this new feature is one of several indications that the Young Men's Christian Association is not stationary, but is thoroughly abreast of the times.

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The Carnegie Institution

The interpretation of the purposes of Mr. Carnegie's magnificent gift of ten millions of dollars for a National institution, which The Outlook ventured to make several weeks ago, is borne out by the authorized statement of the donor's intentions. There is not to be a new university in Washington; there never has been any good reason for the founding of another institution which should duplicate a host of universities already in existence. The Carnegie Institution, instead of duplicating educational machinery, is to give it

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higher efficiency. It will work in alliance and co-ordination with all the universities of the country, its aim being to aid and provide for research, furnishing, what very few universities can afford to furnish, adequate support for a promising student, material upon which he can work, and guidance and suggestion for his work. It is proposed to treat all branches of knowledge on a basis of equality; to discover young men of promise wherever they are, and to supply for them conditions essential to the realization of their possibility. The country is full of colleges and universities which teach the humanities, the applied sciences, and the knowledge necessary in all the professions. The Carnegie Institution, if it realizes the purposes of its founder, will stimulate the search for knowledge, will feed the springs of knowledge, and will give a great and needed impetus to the intellectual life and the scholarly productivity of the country. American institutions have done admirable work in preparing American men and women for life, and American scholarship has no reason to blush for its achievements; but, as Professor Münsterberg pointed out in a recent discussion of the subject, American scholarship has not been productive along original lines in a degree proportionate to the size of the country, the number of our institutions of higher learning, and the great position and influence which the United States has secured in the affairs of the world. The Carnegie Institution promises to furnish the conditions which are necessary for the development of the productive side of American scholarship. It is one of the most magnificent gifts in the history of the world, not only by reason of its magnitude, but of its wisdom. It is not likely to present to the eye a group of stately buildings. This was the old ideal of those who have agitated the establishment of a university in Washington for many years past. The Carnegie Institution will of course have such housing as it needs; but its great resources will be expended, not in bricks and mortar, but in provision for the free unfolding of the most promising spirits among us. Its great income will go to the furthering of pure knowledge. Mr. Carnegie has done the one thing needed in our educational life: he has endowed research.

The President of Columbia University

The election of Dr. Nicholas Murray Butler as President of Columbia University in succession to Mayor Low appears to have been a foregone conclusion, so many qualifications for the high office does Dr. Butler combine in himself and so long has been his service to the institution. Few men of his years have had a larger experience as a teacher and a student of education, or have so thorough an acquaintance with the educational conditions of the country in detail and with educational men in every section and in every rank of the profession. Dr. Butler is a young man of great energy, with a notable administrative gift and faculty for organization. His fertility of resource has been shown in the range of his work and the variety of his interests. He stood very close to Dr. Low during his entire administration, and he is therefore in an admirable position to carry on and extend the work which Dr. Low began. The foundations of a great institution have been laid at Columbia. What is now needed is a further advancement of the standards of scholarship, and the development of the university spirit in the institution. Dr. Butler happily combines practical ability with a strong feeling for the intellectual and scholarly interests of his profession. He ought to have a free hand; and if he is well supported, Columbia College ought to make great strides in the next decade towards the position which it must hold in the life of the New York of the future.

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The American Archæological Institute

Archæology is the latest field in which present-day tendency towards combination is evident. Among well-known organizations already in existence for the prosecution of archæological research are the American Schools at Athens, Rome, and Jerusalem, the Palestine and Egypt Exploration Funds, the University of Pennsylvania Expedition to Nippur, the Ur Expedition Fund, and the Syrian Expedition. These and other independent movements, often appealing simultaneously for financial support, have made men hesitate in giving and so somewhat contributed to the

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defeat of general archæological advance. Hence, largely through the efforts of Dr. Nies, of Brooklyn, it is now proposed to raise a general fund, the income of which shall be divided among all the archæological societies, and the American Archæological Institute is made general administrator. The Institute already in a way manages the Schools at Athens, Rome, and Jerusalem, though each School has its own Board of Managers as well, and the School at Athens in particular now holds considerable property as a separate corporation. From time to time the Institute makes small grants of money to these Schools for fellowships, publications, etc., but most of the money comes from the annual contributions of about twenty colleges and from a permanent fund made up of private subscriptions. It is gratifying to know that the various organizations, all of which are equally deserving of aid, are now to be unified in a central organization which will insure to them adequate support without in any way curtailing their individuality or independence.

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Horace E. Scudder

Mr. Horace E. Scudder, who died at his home in Cambridge, Mass., on Saturday last, had been seriously out of health for more than a year past. A member of a representative New England family, distinguished both for its ethical enthusiasm and its culture, Mr. Scudder's bent towards literature determined his vocation not long after his graduation from Williams College in 1858. His first advances towards the profession in which he worked with eminent usefulness and with increasing distinction were made through editorial work. From 1867 to 1870 he was the editor of the "Riverside Magazine." His interest in children was great, and his knowledge of literature for children exhaustive. He was a profound believer in the necessity of bringing children into early contact with the best books; and no small part of his service to his time lay in this direction. It was largely due to his persistent advocacy that the classics have been so generally introduced for purposes of English study in the schools. On the retirement of Mr. Aldrich from the editorship of the "Atlantic Monthly," Mr. Scudder assumed the very pleasant but onerous duties of that position. He brought to his work wide knowledge of literature, familiarity with its technique, and the friendship and regard of men of letters. His editorial conduct of the "Atlantic" was in harmony with the traditions that Lowell had established; it stood, as it still stands, for the best in American letters and life. After eight years' service, Mr. Scudder retired from the direction of the "Atlantic Monthly," and was succeeded by Mr. Bliss Perry. During all this period Mr. Scudder had been industriously at work with his pen, for he was an indefatigable student and writer. The "Book of Fables," "Book of Folk Stories," "Book of Legends," were all prepared for the special purpose of feeding the minds of children with the best material. The "Bodley Books" found a delighted audience in all parts of the country. The volume on "Childhood in Literature and Art" disclosed Mr. Scudder's reverent study of childhood and his deep sympathy with it. To these books must be added his "Life of Noah Webster," "Life of Bayard Taylor," a brief biography of Washington, and, most important of all, "The Life and Letters of James Russell Lowell," commented upon in another column of The Outlook this week. Mr. Scudder was also deeply interested in education. He had long been one of the most valued trustees of Williams College, and his associations with Wellesley were of great value to that institution. He was a man of great versatility of nature and of perfect integrity of mind, who made many friends and kept them. In many fields of effort he will be deeply missed.

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Temperance Activity in France

During the last few years, in which there has been a noticeable subsidence in the temperance agitation in this country, the movement has been showing new strength in Continental Europe. M. d'Oriol, who follows closely moral and religious movements in France, states that until five years ago the only systematic attempt to check the progress of alcoholism in France was that made by the Protestant Society of the Blue Cross. The work of this Society was distinctively religious, and its method was to appeal

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for total abstinence upon religious grounds. Inasmuch, however, as the Protestant Church in France is not only weak in numbers but weaker still in social prestige, the Blue Cross movement could not be said to enjoy a really National influence. In 1895, however, there was established the Anti-Alcoholic League, having at its head men of scientific distinction, and working along lines approved by most of the more serious people in France. It does not demand total abstinence of its members, except from the use of distilled liquors, but it conducts an agitation against the evils of the increasing use of intoxicants, and establishes in various localities clubs with reading-rooms, billiard-rooms, gardens, and gymnasia, and with restaurants in which no alcoholic liquor whatever is sold. Following the example of this League, other societies of a similar nature have been founded which are carrying on an educational work and providing wholesome places of recreation for the people. But all this educational work conducted by private societies is of narrow influence compared with the support given the movement by the Department of Education of the General Government, which, says M. d'Oriol, has caused anti-alcoholic teaching to be given as a part of the regular course in all the public schools. This work of the Educational Department of the French Government has been seconded by an order from the War Department prohibiting the sale of distilled liquors in the army and navy. Inasmuch as a national government rarely takes action along moral lines except in response to an irresistible demand from the people, the steps taken by the French Government show that the temperance movement has already become a serious factor in the moral life of France.

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The Kurds Fifty years ago the Russian Emperor Nicholas had much to say about the "Sick Man of Turkey." There was a general expectation that a fatal termination of the disease could not be long delayed. The present Sultan, however, has shown enough administrative ability to insure a postponement of dissolution, even though the disease is too deeply seated for a radical cure. "During a residence of more than forty years," says a veteran missionary, "I have never known the country to be in so desperate a condition as at the present time, except during the Turko-Russian War (1877)." The eastern part of Turkey in Asia is inhabited largely by Kurds. They have never been in complete subjection to the Government, and have always been a source of trouble. Thinking to placate them, a few years ago the Government organized large numbers of them into regiments and armed them with improved weapons. This gave them recognized standing and made matters worse. Lately missionary advices brought the news that Kharput is tranquil, but that the adjoining vilayets (districts) of Erzrum, Diarbekir, and Bitlis have been ravaged by Kurds, against whom the authorities are powerless. Roads are unsafe and travel can be undertaken only with large caravans or in unfrequented byways. Even then there is not perfect security. Whole villages are frequently plundered. These regiments, nevertheless, were for years regarded by the Sultan as a bulwark against Russia and as a force to put down a possible Armenian rising. The Government has really no more occasion to dread the Armenians than wolves have to dread sheep. It is true that there are some Armenian revolutionists who have personal ends to gain. As a whole, however, there is no more peaceable community in the world.

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The Armenians Coincident with this condition is the unsatisfactory state of the Ottoman treasury. It has never been so straitened as at present. The collection of taxes has for many years been extremely oppressive. This condition still continues, while the ability of the people to pay is less than ever and official corruption has never been greater than at present. Men do not hesitate to plunder the treasury when they can. Only by the payment of large sums may justice be secured. In Armenia particularly it is only by heavy bribery that a native can secure permission to travel from one part of the country to another, and even then he must give security that he will come back again. Thousands of Armenians have come to America, and there was to have been

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a large emigration this year, but the Government has stopped this movement. Emigration, after the wholesale massacre in 1895, has led to the fear that not enough Armenians will be left to till the soil. The land belongs mostly to wealthy Turks, and they have objected to the departure of so many of their tenants. It is not strange that the confinement in one locality, without freedom of travel even within the bounds of a village, should make the Armenians restless and discontented. Of this condition Russia proposes to take advantage, knowing that possession of Armenia would give her control of the Euphrates—a necessary control if German commercial and political designs in Asia Minor are to be thwarted or even checked.

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Austrian Protestants

For several years a politico-religious movement called "Los von Rom" (Away from Rome) has existed in Austria, due to discontent with the Roman Catholic Church. In losing the Roman Catholic faith some men have probably lost all faith; but others, in increasing numbers, have turned either to the Old Catholic Church or to one of the various forms of Protestantism in a desire to find a better expression of their religious desires and convictions. Most of them have recently become definitely affiliated with the German Lutheran communion. No less than forty individual Lutheran churches, besides a larger number of evangelizing stations, have now been formed in Austria and provided with pastors. It could hardly be expected that the State Church would regard with equanimity the loss of thousands of former communicants. A pastoral letter of the Austrian Roman Catholic bishops, recently in conference, condemns the Protestant movement both on religious and on patriotic grounds; the prelates implying that it is a treasonable movement. In response to this aspersion the Austrian Protestant Synod has adopted a resolution welcoming all conversions from Roman Catholicism on conviction and repudiating any insinuations as to the loyalty and patriotism of Austrian Protestants. The movement gives special point to the interpellations which have been made in the Reichsrath, or Parliament, concerning the settlement in Austria of certain expelled French monastic congregations. One interpellation declares that, as these congregations preferred to leave France rather than to submit to a just law demanding State authorization for existence, the danger to any country from their establishment is evident. The same reasons which rendered it intolerable that the French monastic orders should exist without State authorization also make it intolerable that they should take root in Austria. Indeed, Austria has enough to bear in this direction under existing conditions. Says another interpellation: "Our religious orders also meddle with politics, and keep a vast amount of property locked up." State control is all the more necessary when the wealth of the orders, the extension of their educational system, the influence which they have with the State, and their relations with powerful personages of the Court, together with their absolute dependence on a "foreign" sovereign, namely, the Pope, are taken into consideration. All this indicates a movement, not away from Catholicism as a theological system, but away from the Papacy as a semi-political system; and it emphasizes the wisdom of the Pope in insisting that the Papacy shall not identify itself with any particular form of government or political movement.

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The Bible in the Levant

The American Bible Society's oldest agency, established more than sixty years ago at Constantinople, is now carrying on a widely extending work in the Levant. The entire Bible, or portions of it, in the more than twenty languages spoken in the eastern part of the Mediterranean basin, finds a steadily increasing demand. The principal circulation is in the Arabic, Armenian, and Greek languages. The Arabic issues of the past year amounted to forty thousand copies. The Society's colporteurs have free access to the people throughout Asia Minor. An important center of the work is at Smyrna, another at Beirût in Syria. In Egypt also, and up the Nile into the Sudan, thousands of copies in Arabic are circulated by colporteurs, who have recently made some remarkable tours. This branch of the work is in co-operation with the American Mission of the United Presbyterian

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Church, of which Lord Milner has testified that it is one of the most important agencies in the regeneration of Egypt.

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Cuba

General Wood in his article on another page gives what may be regarded as an official interpretation of the request of the Cubans for some consideration from the United States. The consideration which they ask is not a very great one. It is nothing more or other than permission to sell their sugar to Americans. The Cubans do not demand absolutely free entrance to our markets; they only ask that the tax imposed may not be so great as to prohibit them from selling their sugar to us. Americans need this sugar, and the only reason for forbidding Cubans to sell it in America is that beet-sugar growers may sell their beet sugar at a greater profit. The only opposition to the request of the Cubans comes from the Louisiana growers and more especially from the beet-sugar growers; and it is thus expressed in a widely reported interview with Mr. Oxnard, who is the official representative in Washington of the beet-sugar industry. He had been reported as willing to make some concession to the unfortunate Cubans, and he is reported to have denied the report in the following terms:

> We have assented to nothing. We claim there is no necessity for action. We were asked if we would consent to this measure, and replied that we would rather accept it than anything else that had been proposed, but we did not say we would accept the measure, and, as a matter of fact, we stand where we have stood from the beginning on the proposition, believing that there is no necessity for any concessions to the Cubans.

Mr. Oxnard's apparent assumption that his assent is necessary to Congressional action has aroused the indignation of the press, and we should think might well arouse that of the too submissive House of Representatives. Why the country should wait for the assent of Mr. Oxnard to its legislation is a question we hope some one in the House will ask in such fashion as to compel an answer. The notion that this great, rich, strong country, with its eighty millions of population and its surplus in the Treasury, needs to protect itself against the competition of poor little Cuba, just struggling into life, is grimly ludicrous. That the people would vote to accede to the petition of the Cubans, reinforced as it is by the Administration, if they had an opportunity to vote upon it, cannot be doubted for a moment. That the House will not be so absorbed by the clamor of special interests that it cannot hear the voice of the people is to be hoped. General Wood, in the article which we lay before our readers in this issue of The Outlook, presents the reasons for immediate action by Congress. His quotations from Mr. Oxnard are quite conclusive that even the beet-sugar interest will not be imperiled, hardly even in a small degree injured, by the concession to Cuba on which its life depends. For Mr. Oxnard as cited by General Wood affords an entirely sufficient answer to Mr. Oxnard in his attempt to determine what may or may not be done by Congress with safety to the beet-sugar interest.

We should be glad to have our contemporaries give as wide a circulation as possible to General Wood's significant article; and it would be well if every voter who reads this article would sit down straightway and write to his Representative in Congress or to the Chairman of the Ways and Means Committee, Congressman Payne, and urge the passage by the House of the legislation General Wood asks for in the name and on behalf of the people of Cuba.

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To the New York Legislature

That the conditions in New York City under the present Excise Law are very bad no one doubts who knows anything concerning the facts. The testimony is uniform; the desire for some change is substantially unanimous. If there is to be any relief from these conditions, it must come from the Legislature. If they continue as they are, the Legislature will be responsible for the continuance. We beg the Legislature of the State to consider the three alternatives presented to it.

First: The Legislature may leave the present Excise Law unchanged. In that case it will leave New York City under

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an unenforceable law. That it is unenforceable is the testimony of all who have any knowledge of either the past history or the present public sentiment of the city. A vigorous attempt was made under Mr. Roosevelt to enforce the law, and without any real or permanent success. It is not that the city is determined to have an opportunity to get drinks on Sunday; it is that the city resents a law imposed upon it from without by authorities who do not understand the city or its conditions. An unenforceable law is always demoralizing. It breeds discontent, disrespect for law, evasion, deceit, falsehood, blackmail. The only way to lessen these evils, while the law stands on the statute-book, is to leave it unenforced—or rather to enforce it only so far as public sentiment demands. It is true that this course is pursued in respect to other laws. The law prohibiting Sunday business is not enforced in the Jewish quarter against Sunday tradesmen; the groceries and markets and smaller dry-goods stores are kept open in a quiet and orderly manner, without objection from the citizens at large or interference from the police. It is true that, so long as the Excise Law remains on the statute-books, this is the only course for Mayor Low to pursue. To pretend to enforce a law which by universal testimony cannot be enforced would only be to add false pretense to false pretense; it is better frankly to admit the conditions and openly and avowedly conform the enforcement of the law to those conditions. But it is also true that for the Legislature to enact a general law because the general sentiment of the State demands it, in the expectation that in a part of the State it will not be enforced because the local sentiment forbids the enforcement, is neither honest, brave, nor wise.

Second: The Legislature may pass a law legalizing the opening of the saloons on Sundays between the hours of 1 P.M. and 11 P.M. This is what Mr. Jerome asks the Legislature to do. He calls this a Sunday closing, not a Sunday opening, measure; and he truly so designates it. For now the saloons are illegally opened all Sunday; then they would be legally opened a part of Sunday. But the citizens of New York are not themselves agreed that this would be an improvement. There are many who think a covert opening during the whole day inflicts less evil on the city than would be inflicted by a public opening during a part of the day. There are those who think that the law prohibiting the opening from 12 midnight Saturday until 1 P.M. Sunday would not be materially better obeyed because opening subsequent to 1 P.M. was legalized. Mr. Jerome has publicly said that the majority of the people of New York City, for one reason or another, are opposed to the legislation which he asks for. Ex-Mayor Schieren has publicly expressed the opinion that the Germans, in whose name the demand for Sunday opening has been made, do not want it. There is small question that nearly all the clergy and nearly all the church-going population, Roman Catholic and Protestant, are opposed to it. To impose an open saloon on a city which does not want it would be a far grosser violation of the principle of home rule than to refuse a Sunday opening to a city that does want it. By his characteristically frank avowal that the city would, on a referendum, declare itself opposed to any Sunday opening of the saloon, Mr. Jerome has furnished a conclusive argument against enacting a Sunday opening without a referendum.

Third: The third alternative is the one which The Outlook urges upon the Legislature: put the responsibility upon the people of the city, and let them decide this question for themselves. They are the ones who are suffering from the present evils of a non-enforceable law; they are the ones who will suffer from any blunders which may result from changing the law; they are the ones who are familiar with the conditions, and are therefore presumptively most competent to enact a law best adapted to those conditions. Why should the Legislature of the State assume responsibilities which may properly be laid upon the city, and spend time and thought in wrestling with problems the nature of which no one can possibly understand who does not live face to face with them? Local self-government is the fundamental principle of American institutions; why not apply this principle, and allow the people of this city to govern themselves in the regulation of their liquor traffic? This can be done by leaving the

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question to the people of the city to decide in mass; or to the people of the several boroughs; or to the people of smaller geographical areas, as wards or election districts. Or it can be done by an amendment to the Charter, leaving all regulation of the liquor traffic in the city, subject to the general tax provisions of the present law, to the municipal government. We do not urge any particular method; we only urge the principle. The people of the city of New York are old enough and intelligent enough and virtuous enough to decide this question for themselves. They resent the idea that they are children who must be governed by guardians. Read the following letter, which The Outlook has recently received

The People's Institute, New York.
Charles Sprague Smith, Managing Director,
Office, Room 25, Cooper Union.

January 6, 1902.

Dear Sir: At a meeting of the People's Institute last night the question of sustaining Governor Odell in regard to the referendum was submitted without argument to a vote. The hall seats 1,600; there were perhaps 200 vacant seats; less than 100 abstained from voting. Four voted in the affirmative, all the rest, some 1,300, voted in the negative. In other words, the Cooper Union Sunday audience, a most representative gathering of the working people of this city, who form the mass of its voters, repudiated the proposition to ask the State whether the city should be allowed the referendum on the Sunday opening of the saloons by a vote of 1,300 to 4.

I am, faithfully yours,
CHARLES SPRAGUE SMITH.

This does not mean that a popular audience voted 1,300 to 4 for Sunday opening; it means that it voted 1,300 to 4 that the city has the capacity, and therefore the right, to decide this question for itself. For when the people of any locality have the capacity to decide a question, and the question concerns only themselves, they have a right to decide it for themselves.

What we ask of the Legislature of the State of New York is simply an extension to the city of New York of the principle which has already been applied in the rural districts. The township can vote whether it will allow any sale on weekdays; it can also vote whether it will allow any sale on Sundays. For if it votes to license hotels it votes to license liquor-selling on Sundays. We ask the rural legislators to apply the Golden Rule and do by the city as they would be done by; to act on the principle of exact and equal justice, and give to the city that power of choice which they have given to the towns. We do not ask for Sunday opening. We are inclined to agree with Mr. Jerome that if the question were submitted to the entire city, the entire city would vote against Sunday opening. We are quite sure that if it were submitted to the city by districts, some districts would vote against any saloons and more would vote against Sunday saloons. We are equally sure that if the question were referred to the municipal government to frame a liquor regulation, it would frame one involving a partial Sunday closing: either a closing during certain hours, or a closing of all mere bars and drinking-shops. The law which the city enacts the city could and would enforce. In the interest of justice, of liberty, of decency, of self-respect, of a quiet and orderly Sunday, The Outlook urges the New York State Legislature to relegate the regulation of the liquor traffic in the city of New York, subject to the general tax provision of the present law, to the people of the city of New York. If not, why not?

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The Commercial Invasion of Europe

The initial articles in the January "Scribner's" and the January "Atlantic" are both devoted to America's commercial invasion of Europe, and both assert in the most striking terms that the question of American competition is now the foremost question among the statesmen of Europe. The "Atlantic" article, written by an Englishman, Mr. Sydney Brooks, is so extreme in its expression of Europe's industrial fear of America that it might be dismissed as a piece of high-grade sensationalism did not the author quote one European statesman after another whose expressions are even more extreme than his own. The "Scribner" article, written by Mr. F. A. Vanderlip, recently Assistant Secretary of the Treasury, is thoroughly judicial in tone, and sets forth in strong relief the facts which have created European alarm.

Mr. Vanderlip is too sane a statistician to put his figures in the foreground when

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writing for the general public. It is his concrete and picturesque observations that hold the reader's attention and convince his judgment. Such passages as these illustrate the charm and the power of his narrative:

American locomotives, running on American rails, now whistle past the Pyramids and across the long Siberian steppes. They carry the Hindu pilgrims from all parts of their empire to the sacred waters of the Ganges. Three years ago there was but one American locomotive in the United Kingdom; to-day there is not a road of importance there on which trains are not being pulled by American engines. American bridges span rivers on every continent. American cranes are swinging over many foreign moles. Wherever there are extensive harvests there may be found American machinery to gather the grain. In every great market of the world tools can have no better recommendation than the mark "Made in America."

We have long held supremacy as a producer of cotton. We are now gaining supremacy as makers of cloths. American cottons are finding their way into the markets of every country. They can be found in Manchester, as well as on the shores of Africa and in the native shops of the Orient. Bread is baked in Palestine from flour made in Minneapolis. American windmills are working east of the Jordan and in the land of Bashan. Phonographs are making a conquest of all tongues. The chrysanthemum banner of Japan floats from the palace of the Mikado on a flagstaff cut from a Washington forest, as does the banner of St. George from Windsor Castle. The American typesetting machines are used by foreign newspapers, and our cash-registers keep accounts for scores of nations. America makes sewing-machines for the world. Our bicycles are standards of excellence everywhere. Our typewriters are winning their way wherever a written language is used. In all kinds of electrical appliances we have become the foremost producer. In many European cities American dynamos light streets and operate railways. Much of the machinery that is to electrify London tram lines is now being built in Pittsburg. The American shoe has captured the favor of all Europe, and the foreign makers are hastening to import our machinery that they may compete with our makers. In the Far East, in the capital of Korea, the Hermit Nation, there was recently inaugurated, with noisy music and flying banners, an electric railway, built of American material, by a San Francisco engineer, and now it is operated by American motormen.

One might go on without end, telling in detail the story of American industrial growth and commercial expansion. In the list of our triumphs we would find that American exports have not been confined to specialties nor limited as to markets. We have been successfully meeting competition everywhere. America has sent coals to Newcastle, cotton to Manchester, cutlery to Sheffield, potatoes to Ireland, champagnes to France, watches to Switzerland, and "Rhine wine" to Germany.

When concrete facts like these are made still more vivid to the mind's eye by pictures of an American bridge in Burma, an American typewriter in Uganda, American-equipped electric cars in Cairo, and other like illustrations of American inroads into the Old World, the reader is prepared to understand the significance of the often repeated figures about the growth of our exports during the past few years. From one thousand millions in 1896, our exports have risen in five years to fifteen hundred millions—the markets of the Old World receiving now an average of one hundred dollars' worth of goods yearly from every family in the United States. No American statesman can again say, "Who cares for foreign markets?" and no European statesman can longer feel, "Who cares for American competition?"

One reason why the dread of American competition is now so acute in Europe is that during the past few years our sales abroad have exceeded our purchases by nearly three billions. Europeans fear that we shall sell everything and buy nothing, just as some Americans hope we shall do this. But, as Mr. Vanderlip points out, neither the hope nor the fear has any basis in experience. We have received barely a hundred millions of gold in settlement of the vast balances in our favor, and we have no gold now due us. Practically the whole balance has gone to pay the principle or interest of our previous indebtedness, the expenses of our travelers, the charges on our freights, etc., etc. There has been a nearly equal exchange of wealth for wealth, by which the Europeans have been enriched about as much as ourselves. We have not drained Europe of her gold, and had we done so it would not be well for us. It would have meant panic there, and this in turn would have meant to us the loss of foreign customers. Even our slight importations of Europe's gold have already lowered prices there and tended to restrict purchases from us. So must it ever be. Whatever advance this country makes in wealth will make our trade minister to the wealth and not the impoverishment of other countries. What we sell them will always be worth

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more to them and less to us than what they send us in exchange, or else they and we would not make the exchange. There is no chance whatever that our wealth will cause Europe's impoverishment, and the exaggerated alarm in Europe over our recent enormous sales is due to the fact that, as usual, the great body of consumers who benefit by the cheapness and quality of our goods are inert and silent, while the great manufacturers and landowners whose prices are reduced by our sales are alert and vehement in their cries of alarm. The landowners have long been crying out against American competition. The recent enormous purchases of American manufactures have aroused the same cry in the cities, and the cry in the cities has gained such volume as to make the American question foremost in all the capitals of Europe.

The danger that comes to us from this European alarm has already been noted in these columns. It is retaliatory legislation to exclude American products by tariffs as high as our own. England, Mr. Brooks points out, is not likely to take part in any such movement, and a European tariff union against America is merely a bad dream, but individual countries on the Continent are likely to take individual action against us, and most of them—like Germany—have the advantage of us in that they are now buying twice as much of us as we of them.

But there is another matter to which Mr. Vanderlip gives greater prominence, which is perhaps better worth America's attention. Mr. Vanderlip found that the best thinkers in Europe attributed our industrial gains over Europe to the dominance of industrialism here as against the dominance of militarism there. Europe is spending yearly $1,380,000,000 on its army and navy, while the United States, in spite of the recent trebling of its standing army, is spending but $205,000,000. Europe is spending yearly twenty dollars per family on its armament, while the United States, though richer, is spending but fourteen dollars. But far more important than this difference is the fact that in Europe four million men are removed from industrial pursuits to serve in the armies, while in America the number is less than eighty thousand. With us it is but one man in two hundred who is thus being kept from industrial life—and kept during the years he should be serving his apprenticeship—while in Europe it is one man in twenty-five. With the military system of Europe—supporting it and supported by it—goes the military spirit, which diverts the thoughts and ambitions of the people from industrial progress. With the industrial system here has gone the industrial spirit, which has caused men with the strongest brains and ambitions to direct their energies to industrial advancement. As a result Americans are achieving the leadership along all industrial lines, and this leadership is not being limited to our captains of industry, but extends to our common working people. What we are sending abroad is distinctively the product of skilled labor. Even in agriculture, as Mulhall said, we exchange the product of one day's labor here for the product of three days' labor abroad; and in manufactures our shipments are almost exclusively the product of highly paid and highly skilled workmen. The "passion for peace" and the arts of peace which distinguished America's first statesmen has its fruitage in our present commercial supremacy.

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Consular Reform

The best men have always recognized the necessity of a consular service in which, to quote President Roosevelt's Message, appointments should be made only after a test of fitness, in which promotions should be governed by trustworthiness, adaptability, and zeal in the performance of duty, and in which tenure of office should be unaffected by partisan considerations. "The guardianship and fostering of our rapidly expanding foreign commerce, the protection to American citizens resorting to foreign countries in lawful pursuit of their affairs, and the maintenance of the dignity of the Nation abroad, combine to make it essential that our consuls should be men of character, knowledge, and enterprise."

Hence, so far in the present session of Congress no event is to be more heartily welcomed than the recent introduction by Senator Lodge of a consular reform bill. The measure follows the lines of the Chambers of Commerce bill intro-

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duced a year ago, but which unfortunately never became law. We are glad to think that the present measure has a better chance of reaching the statute-books. It provides for six reforms: (1) The merit system of appointments; (2) the merit system in promotions; (3) a properly organized Board of Examinations; (4) better salaries; (5) the end of the fee system, which has made some consulates scandalously profitable; (6) permanent tenure of office. The Examining Board to consider new appointments to the sixth (the lowest) class is to consist of the Secretary of State, some Consul-General or Consul designated by the President, and the three members of the United States Civil Service Commission. This is the vital point of consular reform. By replacing the Civil Service Commissioners with persons who might represent the spoils system the substitute bill of last May robbed the previous measure of its greatest value. During recent years the present Secretary of State has tried to carry into practice a merit system of his own. He has used places in both the diplomatic and consular services as proving-grounds, and has recommended men for promotion according to their respective merit. Mr. Hay's observations of the foreign service, made while he belonged to it, and the judgments of other experts, are reflected in the provisions of the new bill.

The recent inauguration of a system of consular reports, printed daily by the Department and sent broadcast all over the country, has not only won frequent commendations from the trade interests greatly aided thereby, but has called renewed attention to the excellence of some of our agents abroad. Occasionally able and worthy men have been appointed despite the spoils system. The new bill practically does away with the spoils system. It will reward good consular agents by affording to them deserved chances of promotion, while it will summarily rid the service of those who are an incubus on it. We gladly note that the success of the present measure has already been discounted by the movement in a number of colleges and universities towards special schools of commerce, having as one of their principal objects the training of young men for the consular service. Given the new conditions which the measure before Congress would establish, there should now be no difficulty in retiring useless members and in securing the best material for consular posts. In other words, let the consular service disappear from politics.

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Behind the Mask

A fierce wind beating against the trees and lashing them with merciless severity; vast drifts of snow filling every hollow and drifting aimlessly from point to point; the landscape white and bleak from horizon to horizon, locked by the cold into desolate stillness, without sound or sight of life from sky to sky across the world; the heavens cold, steel-blue, remote, inaccessible, penetrated by an arctic chill; the air bitter, remorseless, with a hint of death in the icy breath of the gale; everywhere silence save for the rush of the wind; everywhere bonds and fetters and desolation: hard, glittering, inexorable Death supreme in earth and air.

So it looked to the solitary man who braced himself to meet the force of the gale, and, in the partial shelter of a great oak, gazed across the shining fields to the hills whose lines, in the crystalline air, seemed to cut into the blue. So it would have been, in reality, to a man less wise in the wisdom of Nature. This man smiled as he looked, and, if Nature had been less intent on her work far away, she too would have smiled; for we always smile when some one recognizes us behind our masks. This man knew the mask so well that, perfect as was its counterfeit of death, he was not for a moment in doubt. He knew that behind the mask life was pulsing, coursing, throbbing, beating, gathering volume for a tide that should presently break like a fountain out of the depths of the earth and strew the world with flowers from sky to sky. Behind that mask, secure from all prying eyes, from profane curiosity, from the cold searching of the fact-gatherer, the ancient mysteries were being enacted, the primeval miracle was being wrought again; in darkness and silence all things were moving to birth; behind the face of Death, Life was passionately brooding over the radiant loveliness asleep in her heart.

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Reasons for Reciprocity Between the United States and Cuba

By Leonard Wood

Military Governor of the Island of Cuba

CUBA has recently sent a special commission, representing practically all her people, the commercial, agricultural, banking, and general business interests, to Washington for the purpose of requesting—perhaps it would be better to say begging—for a reduction of the United States import duties on her products, principally sugar and tobacco. This commission represents directly the people of the whole island, without regard to party or section, inasmuch as they have been authorized by each municipality in the island, in formal session, to speak for them; and as these municipalities were elected by popular election, they represent and have the power to speak for the people. They have likewise been duly authorized by the banking, commercial, and agricultural interests of the country to represent them. This committee on its part has empowered the Military Governor to represent them.

The conditions which brought about this action on the part of the Cuban people are those arising from the present condition of the tobacco and sugar industries, which will be ruined unless they can receive some relief and encouragement.

We have occupied Cuba for three and a half years, and have done much to assist her people by contributions of food, troops to maintain order, etc., etc., and while we have made her tariff, we have done little to stimulate or aid directly her two great industries, assistance to which would have tended immediately to re-establish business confidence in the island.

We have pledged ourselves to establish a stable government in Cuba, and the far-reaching provisions of the Platt Amendment have done much to make such a government possible; but governments are not maintained by legislative measures solely; material resources are required. Cuba cannot maintain a stable government, with all that it implies, unless her industries are in such condition as to produce sufficient with which to buy what she needs and maintain and build up a profitable trade with other countries. Cuba's ability to maintain a stable government under present economic conditions, in which she, hardly out of the ruin caused by the war, her great industries paralyzed, is obliged to compete with the bounty-fed sugars of Europe and the highly protected sugars of the United States single-handed and without assistance, is open to grave doubt, and if we leave her under the present tariff conditions we do so knowing that it is highly probable that she will not be able to maintain such a government as we have declared she shall establish and maintain.

This is a position the United States cannot afford to take. It means the ruin of the great industries on which the island depends; a ruin which will be totally unnecessary and benefit no one, and will destroy for all time the good will of the Cubans for us and their confidence in our good faith.

We produce about four hundred and fifty thousand tons of sugar in the United States proper; and in the countries belonging to the United States or now under her protection (including Cuba) about a million tons more; and we import from Europe between seven hundred thousand and eight hundred thousand tons. It will be seen at once that, even if all of Cuba's sugar crop were admitted without any duty, it would not necessarily affect the price of the home product, as the price at which the European sugar, which amounts to about one-third of our consumption, can be imported and sold will regulate largely the price of the home product.

Cuba cannot expect free sugar, but she can expect with all reason and justice that a liberal reduction will be made on the duties which her sugars pay on entering the United States. She can give dollar for dollar in a reciprocity arrangement, and even if she could not, the Platt Amendment, proposed by us and accepted

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by Cuba, certainly imposes upon us a moral obligation to see to it that Cuba is justly treated by us and enabled to live up to its requirements.

The total amount of sugar produced within the limits of the United States after many years of sugar-raising is only one-fifth of our consumption. This indicates very clearly that it will be many years, even under the most favorable conditions, before it can be increased to a sufficient extent to take the place of the sugar bought in Europe, even if there were no increase in the consumption; but, when it is remembered that the consumption is rapidly increasing and that it is still nearly twenty pounds per capita less than the consumption in Great Britain, it will be seen that, even if a great increase in the output of Cuban sugar should take place in the future, there will still be a large field to be filled by the home product. Cuba, in her days of greatest prosperity, produced a little less than one million two hundred thousand tons of sugar, and it is highly improbable that she will exceed this amount for a number of years to come. It can be stated as a fact that a reasonable reduction of the duty on Cuban sugar will in no manner be to the disadvantage of any person now engaged in the production of sugar in the United States. In this connection attention is invited to the official statements issued in 1899 by Henry T. Oxnard and W. Bayard Cutting, leading American authorities on sugar, and President and Director, respectively, of the American Beet Sugar Company, relative to the beet-sugar industry and its prospects. Their declarations are positive and unequivocal:

Perhaps it may be well to draw attention to one or two features of the industry.

(1) Its product is a staple of universal consumption and of the readiest sale.

(2) The product is a finished article, the sugar being turned out *refined* and granulated, the manufacturer not being dependent upon the Refiners' Trust for his market.

(3) Competition by home production is so remote as to be scarcely worth consideration. The United States is now compelled to import three-quarters of its consumption, and it would take at least three hundred factories of a daily capacity of five hundred tons of beets to produce present importation.

Regarding the future development and permanency of the beet-sugar industry in the United States there can be absolutely no doubt, for the following reasons:

(1) Of the tropical countries which it is proposed to annex to the United States, Porto Rico is too small to cut any figure, and the Philippine Islands have not the necessary elements for the expansion of the sugar business sufficiently rapid to give any concern to those interested in the production of sugar from beets in this country for the next twenty-five years to come.

(2) The Island of Cuba is so situated that its sugar industry can rapidly recover the ground lost during the insurrection, provided that the labor question there can be satisfactorily settled. There is, however, no fear that Cuban production, even under an annexation to the United States, can in our day expand to the point where the United States would become exporters of sugar instead of importers, and hence that protection would no longer protect.

(3) Greater than all the above assurances of the permanence of the sugar industry in this country is the fact that sugar can be produced cheaper here than it can be in Europe. The sugar industry is, after all, merely an agricultural one. We can undersell Europe in the production of all other crops, and sugar is no exception. The sugar consumed in the civilized world consists of three million tons of cane sugar grown in the tropics, and five million tons of beet sugar grown on the continent of Europe. Therefore, in considering any given sugar enterprise, if it can meet and overcome the competition of sugar on the continent of Europe, it is perfectly safe to say that it has a permanent future.

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And much more to show that beet sugar has nothing to fear even under free-trade conditions.

We have, as a people, only partially completed our duty towards the island. We have expelled Spain, it is true. We have cleaned up the island, have laid the foundation for good government; but this work will be largely useless unless we give Cuba the means to continue the work which we have so well begun. Her present condition is not unlike that of a child who has been taken charge of by a society for the prevention of cruelty to children on the ground that its parents were unfit to care for it. All its domestic relations have been severed, and those who have assumed charge are now called upon to provide for the education, protection, and maintenance of the youngster, and they are morally bound to do it.

We have taken Cuba from Spain and broken up very largely such special trade relations as she had with that country. We have repeatedly asserted that we were going to establish her as a stable government. We have admitted times without number that she was practically ruined

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and needed every kind of assistance, but we have kept up against her products, through which alone she can become rich and prosperous, as high a wall of protective tariff as against our most dangerous commercial rivals.

Few people are probably aware of the fact that for generations the struggle against yellow fever in the South, introduced there from Cuba, has cost our Government millions upon millions of dollars every year, and in years of great epidemics, in which the business in large cities was practically stopped, the loss in money has been beyond computation and the loss of life very great. Are we to establish the new government so crippled in means and resources that it must inevitably permit these conditions to recur through lack of money to maintain a proper system of sanitation? Are we going to permit the school system, the system of hospitals and charities, to go to pieces? Are we to assume the responsibility for establishing ninety miles off our coast a government which, unless we give its industries a chance to live, will be for generations a menace to us, and undoubtedly necessitate another intervention to correct conditions arising from idleness and poverty and compel us to do over again the work which has cost us up to date some thousands of lives and many millions of dollars? The question is a practical one and a very broad one. Our course of conduct will determine what sort of condition of affairs is going to exist in Cuba. Is the country going to be self-sustaining, prosperous, and healthy, or is it going to revert to a condition worse than that in which we found it? No American industry is threatened by reasonable concessions to Cuba, and it cannot be demonstrated that a reasonable consideration for Cuba will be other than beneficial to the United States. Every interest which we have as a people should impel us to bend every energy toward making Cuba such a neighbor as will be desirable, and to render possible such a government as will invite desirable immigration and build up a healthy, self-respecting people.

In the last three years the balance of trade has been over thirty million dollars against the island. Her people have exhausted their resources in a heroic struggle to build up their industries, but they cannot go on spending more than they receive any longer, and this year's sugar crop, which will be over 800,000 tons, represents their supreme effort, and unless relief comes—and comes quickly—we must expect a crisis which will render Cuba's position most deplorable and ours most embarrassing.

We are facing, not a theory, but a fact, and we are called upon now to deal with Cuba on general broad issues which will produce results in the future as important to us as to her. It is not a question of whether producers of 175,000 tons of beet sugar, who have declared that they do not need protection, are to be indefinitely protected, or the producers of 275,000 tons of cane sugar. It is a question of whether our intervention in Cuba is going to be to her benefit or to her ruin. We have assumed the responsibility of establishing her as an independent, stable government, and we are certainly in honor bound as a people to see to it that she is given a reasonable chance to maintain such government. This can be given to her with benefit to ourselves as a people and without imperiling or injuring any of our industries. She can grant, in a reciprocal arrangement, favors to United States products which will fully equal in money value the reduction which may be granted to her sugar and tobacco.

Cuba has already produced practically her maximum crop of tobacco, which altogether amounts to only a small fraction of the total production of the United States, and if it were admitted free would make little or no difference to our tobacco-producers; but, as in the case of sugar, her tobacco-producers expect only such reduction of duty as will render a continuance of the industry possible.

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What Is the Use of Military Maneuvers?

By Poultney Bigelow

Author of "History of the German Struggle for Liberty," etc.

THE Editor of The Outlook has paid me the compliment of addressing this question to me—as a layman, a civilian, a hater of warfare. The answer shall be wholly from the point of view of a taxpaying American citizen who has had many curious opportunities of observing military operations, not merely in Russia, Austria, Germany, and France, but also in the United States, Cuba, the Philippines, China, and Japan.

We Americans talk much of peace, we preach disarmament, we support missionaries in every part of the globe, we congratulate ourselves that we are not as the military powers of Europe, always on the edge of war; yet it must be a careless reader of American history who does not feel that from the foundation of the Republic to this day we have fought by land and sea to an extent which proclaims us a warlike nation. Scarcely a Presidential administration can be named that is not associated with an act or threat of war, a seizure of debatable territory, an expedition involving military preparation and responsibility.[1]

We are an aggressive race with the blood of conquerors in our veins, and from 1776 to 1902 we have been successful in every conflict to which we have been a party, whether with Great Britain, France, Mexico, native races, or Spain.

We have entered the councils of the great nations; we have reached out a guiding finger to the gates of Pekin; we have made our colonial base at the center of the great Far East, in the midst of a colonial world hitherto deemed the peculiar spheres of Holland, Portugal, Spain, France, and Great Britain. Manila commands Canton, and our troops in the Far East can find stations in the Pacific at convenient intervals—almost a counterpart to the string of coaling ports which England has acquired for the guarding of her Eastern highway—Gibraltar, Malta, Suez, Aden, Singapore, the highway from London to Japan.

Nothing of importance can happen in the world to-day that does not interest us, and at the same time a large number of our political aims involve commercial competition with European powers whose love for America is academic, not practical.

We must assume that this country will continue to develop, to expand, and to take positions which involve conflicting interests.

England is to-day, of European Great Powers, the one least fit to place a large army in the field. Her army resembles ours more than it does that of any European power, and for similar reasons. The English people do not believe that they will ever be invaded, they have abundant confidence in their navy, and consequently they are averse to any scheme involving universal military service. The Boer war has demonstrated the unfitness of the present army organization for practical warfare, and this unfitness can be traced largely to the fact that in England, as with us, army "maneuvers" are unknown.

Our Spanish war showed us much from which we might profit, but, unfortunately for the cause of army reform, the war was so short and the Spaniards so remarkably accommodating that all matters of detail were brushed aside to make room for our gratitude at the final result—a very miracle in history!

We have now a large standing army, let us call it 100,000 men, and a militia of, say, 200,000—total 300,000. What evidence have we taxpaying citizens that this force of 300,000 is capable of taking the field?

The obvious duty of an army in time of war is to seek the enemy and destroy him. This is the whole duty of a commanding general, and in it is involved every detail of "grand maneuvers." The German is a thrifty man, and maneuvers are expensive—very expensive. Crops are damaged, horses used up, large bodies of troops do not feed on air—yet year

[1] The proof of this is most forcibly and agreeably presented in Professor Hart's latest work on the "Foundations of America's Foreign Relations."

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after year the thrifty German taxpayer not only marches out to his military service, but looks upon this tax as, on the whole, the most necessary one in the budget of the State.

It sounds simple to march out and meet the enemy—it is comparatively so when we have but to defend our own territory. In the days of '76 our army mobilized rapidly and economically to obstruct the onward march of British regulars. Our generals were of the type of gallant old Israel Putnam, who unhitched his cattle from the plow and rode away to Washington's headquarters relying upon his good rifle and his knowledge of backwoods craft to give a good account of himself and the men under him. The Boers of South Africa are equally well placed for resistance to regular troops; they need no preliminary maneuvers to teach them what is necessary in a campaign the main incidents of which are cutting off small bodies of the enemy, harassing lines of communication, wearing out a force of invaders who are as clumsy in the eyes of a Boer as were our regulars in the eyes of the famous Apache chief Geronimo.

Our wars with England have been analogous to the last two of the Boers. When, however, we have taken the offensive to invade disputed territory, as witness the invasion of Canada in 1775 and 1813, to say nothing of the first two years of the Civil War and that of 1898, we have either failed or shown such losses as must serve as warnings.

Every American can fight when he is placed in the right position—assuming that he has previously been taught to shoot. Our serious problem is, therefore, to get him into the position from which he can shoot to advantage.

At the outbreak of the Spanish war we divided our army into several army corps; these army corps we subdivided into divisions; these divisions we subdivided into brigades composed of two regiments each and commanded by a brigadier-general. Fortunately, we were never called upon to meet an enemy whose position required us to act in concert. At the battle in which the fate of Spain was decided in Cuba no general order was known; our troops were not made aware of any commanding general; they crept forward to the sound of the firing, loyally supporting one another by the instinct of brave men who follow each in the path of his lieutenant or captain. The battle of Santiago was a soldiers' battle—and fortunate was it for us that we had in our regulars men who had been trained in the Indian country, and were not liable to be discouraged by the absence of general and staff officers. As a rule, our officers who commanded brigades and divisions—that is to say, anything greater than a single regiment of men—had never, since the Civil War, had an opportunity of gaining any but theoretical experience of their work. Those who were not old enough to have served in that war found themselves in command of organizations about whose composition and management they knew practically nothing. It is bad enough in the case of the general commanding, but this is still further aggravated by having no one about him who can help with the interior administration—the military housekeeping, if I may be allowed such a word.

When war is limited to the conditions prevailing in our Indian country; when a captain with a troop of dragoons represents a miniature army for whose feeding and transport he is alone responsible, then we have, in our West Point training and subsequent practical frontier life, abundant military experience from which to draw. But so soon as the troop of cavalry becomes but a very small cog in a large and complicated machine, the captain ceases to act as commander-in-chief and must provide for his men through a necessarily complicated system reaching from the single troop or company through his colonel to the commanding general and ultimately to the Secretary of War, if not the President himself.

At Tampa all this machinery above the unit of the regiment, and frequently above that of captain, was in the hands of men who were appointed mainly for political reasons. Men were in want at Tampa many weeks before Cuba was invaded. Hospitals were clamoring for necessary stores; troops were without seasonable clothing; the food was bad and scarce; disease was traced to jobbery and incompetence—in fact, this army was suffering as armies usually suffer only after a hard campaign, before they had left the soil

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of their own country. Yet all the while there were forty miles of car-track filled with stores; the water was trickling from the cars filled with ice and fresh supplies, and all the while our men were suffering for something to relieve the tropical ailments they had to endure.

You ask, What about the generals, the quartermasters, the surgeon-generals, the transport officers—where were the members of that large staff that returned as heroes some weeks later? I noticed most of them about the piazza of the Tampa hotel, wearing new uniforms and getting photographed by one hundred and forty-nine newspaper correspondents. Those were the men selected in Washington to care for the lives and the honor of our troops; and when I look back upon what I saw then, I marvel, not that an individual regiment became demoralized, but that any regiment managed to hold together at all.

If army maneuvers on a large scale had been practiced for a few weeks prior to embarking for Cuba, it is safe to say that seventy-five per cent. of the officers appointed through politicians would either have been dismissed or would have resigned on the ground of physical disability.

Worthless officers cannot be pushed into the navy, because they must necessarily disclose their unfitness the moment they are sent up on to the bridge; but in the army a commanding general built on the Falstaff plan can draw his pay and wear his shoulder-straps so long as he can sign papers in a rocking-chair and never be compelled to appear in person. Now, the German Emperor tests all his fat and antiquated generals by inviting them to take a ride with him. *If they stay on, they stay on! If they drop off, they stay off!*

We are asking for nothing un-American or even novel. We have a right to ask our military administration to be what it pretends to be—a living, fighting organism, managed on strictly business principles, and capable of going to the seat of war under the conditions least likely to sacrifice life without cause. We have a right to see that the problems of transporting, clothing, feeding—the civilian side of an army—are solved in a business-like manner. These problems can all be solved in time of peace by merely conducting a march of a hundred miles or so with any force ranging from 5,000 to 50,000 men, and allowing this force to operate against a corresponding one marching from an opposite direction over an equally unknown country. The persistent marching over strange country gives the officers experience in the selection of camp sites, the preparing of camp kitchens, the tricks of outdoor cooking, the construction of latrines, the hundred and one methods by which the sportsman and backwoodsman can make himself comfortable under conditions that seem hopeless to the average "tenderfoot." This marching teaches the quartermasters how they can best keep their men well fed—it gives all the staff a kindergarten exhibition of the enormous space occupied by a single regiment on a single road, and it puts them all upon their mettle to unravel the many snarls that are constantly happening even on broad avenues when cavalry, artillery, infantry, and supply train all converge upon a single road, and the operations of the army are for the moment brought to a standstill through the blunder of a guide or the obstinacy of men who will not recognize the one who claims right of way. A few days of snarls and unraveling will teach the amateur staff officer more of his profession than volumes of Jomini, and at the end he will either resign in disgust or develop a military enthusiasm of the first order.

The Government, of course, will watch these operations with the closest interest and appoint a proper number of qualified umpires, clothed with full powers to determine any points in controversy. And at the close of the maneuvers the work of every officer will be reviewed from a strictly military point of view, and recognition will be made of those who have handled their men in the best manner.

The marching of a column of men is not easy to direct at any time, but when that column marches in a hostile country, and therefore anticipating attack, precautions have to be taken that seriously complicate the work of the commanding general and his staff officers, who are his plenipotentiaries. A regiment alone occupies about a mile of road, including its reasonable baggage train. A full army

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corps of, say, thirty thousand men, with all its artillery, cavalry, pontoons, train, etc., occupies about thirty miles; that is to say, if New York started out an army corps up the Hudson River to the relief of West Point, by the time the head of the column reached Ossining the rear-guard would be only just starting from its armory. Such a long train as that is obviously a difficult thing to manage, and, in case it is attacked at the head, there may be disaster and the loss of much material before the rest of the corps can come to the relief. An army corps, therefore, seeks so far as possible to march on three parallel roads, so that each column occupies not more than ten miles of road and the whole can therefore concentrate more rapidly in case of danger. The commanding general now has the pretty problem of feeling ahead and around him by means of his scouts, of keeping his three columns in touch one with the other, and, when the battle is imminent, of drawing this mass slowly and uniformly together, so that each unit shall support the other and every man get an opportunity of sharing in the work of destroying the enemy.

The deploying of so large a force in battle array calls for generalship of a high order. There may be an army corps on either side of the general in command, and, if he interferes with their work, he may do more harm than good. He must manage to converge his men from their three several roads on to a fighting line which will reach probably ten miles from wing to wing. He must see that the cavalry protect these wings against surprise to his baggage and ammunition in the rear. He must provide a way for the artillery to come first into position in order to prepare the way for the infantry that is to follow. This all seems easy on the map, but I have seen over and over, even under experienced officers, regiments tangled up and generals at a loss.

All this that I have touched upon is preliminary to the firing of a single shot—and it is all such work as is precedent to any real battle. The general who cannot take his army corps successfully in time of peace from one corner of the State to the other and bring it up to a firing-line in good physical condition may be likened to an admiral who cannot take his fleet to sea and conduct evolutions such as our navy is called upon to go through every year.

West Point teaches an officer nothing practical beyond the work he may be called to do as a captain. A cadet gets no actual knowledge of staff duty, and can get none unless the Government permits him to march with large bodies. Our army officers leave off in their professional education at a point which in the navy would correspond to commanding the captain's gig in a landing party. We carry our naval officers forward practically through an experience fitting them to command a fleet. Let us make our army as efficient as the navy—that is all!

Religious Life in America

VI.—New Orleans

By Ernest Hamlin Abbott

THERE is a game—the psychologists call it an experiment—which may be named for short Redintegration. The psychologist calls out a word and you reply with another word expressing a related idea, and, lo! the "structure of your soul" is revealed. Suppose the word is "subject." If you answer "cadaver," you are proved to be a medical student; if "predicate," then you are certainly a student or teacher of grammar; but if "text," then you are without doubt a minister. In the same way, if "New Orleans" be suggested, the New England housewife will think "molasses," the Grand Army veteran will think "Butler," perhaps somebody inclined to the legendary will be naïve enough to say "Spoons!" but most of us will be apt to think "creole." So at least it was with me. As soon as I decided to go to New Orleans it was the

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old French Catholic atmosphere that I expected to breathe. That is why, as soon as I reached the city, I started off toward the French quarter across Canal Street. The width of this great dividing street, with its broad strip in the center reserved for the several electric car tracks, accentuated the lowness of the buildings on either hand. Growing by the side of these tracks was a four-leafed clover, which I picked and sent to my wife, not only as a sign of summer in the time when snow is deepest in Maine, but also as a symbol of the leisureliness of Southern life. A city in whose central thoroughfare a four-leaf clover can flourish must be characterized by a repose not distinctively American. And again I said to myself "creole."

A narrower street in the French quarter soon led me between two high walls. I turned to the left and went through a gate. I found myself in what seemed to be a miniature city of brick, stucco, and marble. Down the center ran a street, grass-grown, deserted. The buildings on either side looked like dwarf temples, the highest towering several feet above my head. It seemed as if some pygmean race had here built and then abandoned a sacred city. It was the old St. Louis Cemetery. The temples were tombs. On their fronts were inscribed, in most cases in French, the names of the dead. Here and there hung the faded remnants of wreaths and bunches of flowers.

Many of the tombs, so the inscriptions indicated, were built and maintained by associations formed for the purpose of providing entombment for their members. Here certainly was a contrast to that individualism evident among other white people in the South. In this sign of the social instinct, strong even in death, there was a reminder once more of that insistent word "creole."

On Sunday morning I went to high mass at the French Cathedral of St. Louis. On my way there I noticed tacked on the trees printed slips of paper with borders in black. They were announcements—with few exceptions they were in French—of the death of various individuals. On each of these there was a list of families whose attention was called to that special obituary notice. Pride of lineage, the social instinct, and religion were all blended on these bits of paper.

On I went through the narrow streets where children played in the doorways and on the pavement, until I came out at Jackson Square. There stood the old Cathedral looking out toward the levees. I entered, and at the entrance to the gallery paid five cents to the doorkeeper. I found that I was on the side over the pulpit. So I descended, crossed over, paid another coin, and entered the gallery on the other side. To a non-Catholic, service in every Catholic church seems much the same. In each there is the same atmosphere of sanctity and mystery; the same unstudied reverence in the worshipers, that makes the Puritan wonder at the stiffness of his own knees; the same vestments and lights that somehow seem regal and courtly, as well as religious and almost histrionic; the same indefinable influence—is it of the music?—that makes religion seem not something merely intellectual, as does the ultra-Protestant "meeting," nor something celestially pure, as does the Anglican liturgy, but something intensely human, terrestrial, dramatic; the same wail in the "kyrie eleison;" the same militant confidence in the *Credo;* the same sudden, awesome, shuddering silence at the sound of the bell; the same sudden awakening to the normal healthfulness and buoyancy of life upon egress to the open air and sunlight. Perhaps in this uniformity of service lies one of the secrets of the power of the Roman Catholic Church; for it seems as if the Catholic worshipers, especially in this land where education, politics, and even languages and races are in constant flux and conflict, must be impressed everywhere with the unity of his unaltered and, outwardly at least, unalterable Church. It was impossible for me at least to differentiate the religious characteristics of the Catholic services of such widely differing cities, for instance, as Baltimore, New Orleans, and Little Rock. The one contrast, of course—and that chiefly an external one—was in the language used for the gospel, epistle, and sermon, which in New Orleans was French. There was, however, a difference in congregations. In Baltimore the people at the service showed by their clothes and carriage that they were, most of them, wealthy; in Little Rock they were distinctly from the humbler

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ranks—most of them might have been servants. Here in the Cathedral at New Orleans the congregation seemed much less homogeneous. In an obscure gallery near the altar were a number of nuns. In the body of the church the people seemed to represent a variety of the grades of life. There was, however, no display of wealth. On the other hand, there was an indefinable trace of aristocracy in the faces and bearing of some of the people. Many of the women wore deep mourning. A number of negroes were present, seated on benches along the walls. A man in some sort of uniform with epaulets was moving about the church showing people to their seats and inspiring the door-keepers with zeal for keeping people quiet; he was apparently the verger. When the sermon was about to begin, many negroes on the side aisle pressed up near the pulpit. One old lame black man hobbled forward with the rest and stood throughout the sermon, leaning on his cane and looking intently up into the preacher's face. When the sermon was finished, they all returned to their places for the rest of the service.

As the congregation passed out, I went to find Père Mignot, to whom I had a letter of introduction. Up the narrow little alley beside the cathedral I went, and knocked at the door to which I was directed. I found him very busy. He was short and stout—the cassock he wore extended to his feet; a beard, such as the members of his order are entitled to wear, long and gray, gave to his round, happy face a quality of fatherliness; and his eyes had a benignant light that invited confidence. When, a few days later, I called on him again, he was freer to talk and walk with me. He took me upstairs to where hung the valued portraits of the first Bishop, and the first Pastor, and the Founder of the Parish of New Orleans. Père Mignot's ecclesiastical dress seemed to link him in time with these dignitaries of the past, and his French, which he exchanged for broken English as he talked with me, seemed to place him in the Old World. I felt as if I were crudely modern—out of place and time. He said he would show me the Convent of the Holy Family, a convent for colored nuns. We had been talking about the French and Spanish negro Catholics, and as we went along he told me that some of these were leaving the Catholic Church. "They find the Church too strict," he said, "and they go off to the Baptists and others where they can dance and shout. Some of them leave because they are sensitive about being with white people in church, and they become Protestant so they can go to a church where all are of one color."

I asked him if the Catholic Church in New Orleans was giving the negroes industrial training in the schools—and explained what I meant by referring to Booker Washington. Père Mignot had not heard about Booker Washington. It was evident that, beyond the usual instruction in sewing and cooking, and some minor occupations like the putting together of artificial flowers, as later I observed, he knew of no industrial education in the Catholic schools. At the Convent of the Holy Family, which Père Mignot told me was first established over fifty years ago for free negroes, the placid faces of the colored nuns in their hoods of black and white, and their quiet, mellifluous voices, were like a benediction. The next day Père Mignot accompanied me to the school taught by the Sisters of the Sacred Heart. I expect never to be confronted with a stronger argument for parochial schools than that given by the brightening faces of the children at the sight of his genial, fatherly presence, their eagerness for his blessing, and their glad, quiet, ingenuous devoutness as they knelt to receive that blessing before his departure. I felt better for kneeling with those creole children in their school-room.

Of very different type was a young creole priest whom I had the pleasure of meeting. I first saw him in his room in the house adjoining his church. He might well have sat, or rather stood, for a portrait of Giuseppe Caponsacchi; and when he spoke, his seemed to be "the steadfast eye and quiet word o' the Canon of the Pieve!" Only it was not in Italian but in the soft *legato* English of the creole that he spoke. In his conversation, as in his face, there glowed the devotional mysticism that suggests Faber, and Thomas à Kempis, and Bernard of Clairvaux. He asked me to be seated near where stood a prie-dieu over which hung a crucifix.

"Some Protestants have strange ideas

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of the Catholic religion," he said in the course of his conversation. He told me thereupon that once a young Protestant woman had asked him how Catholics defended their worship of the Holy Virgin; and he explained that they did not worship the Mother of Jesus as they worshiped God. "There on my desk stand two pictures: one is of my mother," he said, "the other is of the Blessed Virgin. I adore my mother"—he had a way of using English words with a French significance—"and I adore the Blessed Virgin. I can go to my mother and confide in her and get help; so I believe I can go to the Mother of Christ and get help.

"Here in New Orleans"—I cannot quote his exact words—"there are three old Latin elements among the population: the French, the Spaniards, and the Italians. You call all Italians 'Dagoes;' but really the Dagoes are simply the Sicilians. Now, my work is chiefly among the French."

"Are they good Catholics?" I asked.

"Yes," he answered; "but with them religion is very much a matter of routine."

With somewhat of a digression, I quoted what some Catholic workingmen had said to me.

"Catholic workingmen do not believe all they say against the Church. When sickness comes, or death, they say then what they believe; though sometimes a man on his death-bed, if others are present, will say to the priest that he will see him, not as a priest, but as a friend. One priest, who was pastor for thirty-six years, said that in all that time only six or seven resisted him at the point of death."

"What happens if they get well?"

"Habitually they practice religion. But"—with a smile—"they go off fishing Saturday nights and do not return till Monday, and they get out of the way of going to Mass." There was a tone of pity in his voice as he said this; as if he sympathized with men who had temptations to which he, as a priest, could not by circumstance and temperament be liable. "Catholics, especially in America, have a great deal of reverence for the Church and for the priest. A priest who came from France to visit this country told me he was astounded at the respect, indeed friendship, shown to priests by the people. Even in New York as he walked along the streets many people, strangers, would touch their hats as they met him. So in the hotels and even in railroad trains. This would not be so in France. In New Orleans it is even more than this—it is friendliness. In France, and among the old French people here who have been educated in France, it is always '*Monsieur l'abbé*,' but among the creoles it is always '*père*.'

"In the religion of the creoles there is something more than this reverence for the Church. It is the—the—how do you say it?—*respect humain*."

"Deference for public opinion?" I suggested. I could think of nothing better than this clumsy English phrase.

"Something like that," he said, hesitatingly. "You hardly know what it is; it doesn't exist so much among the English; it is a Latin trait. A great deal of religion among the creoles is due to that. It is that which makes their religion seem like routine."

I think I know what he meant; the sense of honor, as Brownell in his "French Traits" points out—a kind of conformity to the enlightened opinion of the race, substituted for conscience as the guide of conduct. This, it may be inferred, saves the creoles, as it does the French, from fanaticism—though not necessarily from intolerance—for the fanatic is one who tries to extend the sovereignty of his conscience beyond the bounds of his individual conduct, its rightful domain, to the conduct of others. On the other hand, even the fanatic is not always free from subservience to popular opinion; and I remarked that even in New England this *respect humain* sometimes causes people to act more in accordance with what other people think than in accordance with what they are sure is right.

"It is too much that," said the *abbé* simply.

He admitted regretfully that the creoles as a distinctive people are dying out. The creole children, he told me, were mingling with children on the other side of the city; they were learning a smattering of English and losing some of their French. As a consequence, he said, there were some young people who really knew no language. Whether in the process

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they were losing their religion he did not, and I suppose could not, say.

There was no sign of religious decadence, at any rate, at the Benediction of the Most Blessed Sacrament, which I attended the next evening. It is true it was in Lent; but it was a Thursday—not a Sunday—evening. I arrived some time before the service began. By the kindness of the priest I was given a seat on one side near the altar, where chairs were placed facing across the church, in what I should call the chancel. In order to reach the seats on the side where I sat the people had to pass around behind the altar. Each man—there were no women in this part of the church, I think—as he approached the altar made a genuflection. Before the service began every seat, so far as I could see, was taken. A somber tone was given to the congregation by the prevalence of black in the gowns of the women. A sense of solemnity pervaded the whole church. The sensitive type of countenance predominated in old and young. Plain folk they were, yet bearing the marks of gentility. Most of them must have come from good homes. There were not lacking those who bore evidence of living by the labor of their hands. The old man who knelt next to me was callous of hand, rough of dress, rugged of feature. But distinctions, of which at most there was but little sign, seemed lost in the feeling of common dependence upon the God whose presence they felt in the Sacrament which the priest took out from the altar and held up in the sight of them all. And as the choir sang the *O Salutaris* and the altar-boy swung the censer so that the smoke of the incense floated out over the kneeling people through every possible physical avenue to the soul, supplanting all distractions, came the one appeal to heed and worship a God revealed in sacrifice. And when the sermon was preached and the service ended and the people had all left the church, at least one Protestant was wondering whether these creoles, even if their religion was routine, and even if they were not well convinced that God is in all life and may be worshiped in all places and times, were not in a better way than many who are more rational and more conscience-driven, and yet who, intellectually assenting to God's presence, never with the heart or head acknowledge it, and who never bend the knee even to Baal.

Still, however picturesque and interesting the creoles are, they are very far from comprising all of New Orleans. Indeed, across Canal Street from the French quarter, so distinctively Catholic, there is a life as distinctively Protestant. Somebody had said to me, "The further South you go the more Southern you will find it;" and so I did find it in some of my experiences in New Orleans. Indeed, it ought not to have been surprising to meet there people who had reacted to the furthest extreme against the Latin sense of morality and religion. In that city, where theaters are open Sunday evening, I heard views concerning the observance of Sunday expressed which were not less than Sabbatarian. It was in New Orleans that I heard a prostitute confess that she went regularly to Mass, though she indignantly and with convincing sincerity denied that she went there to ply her trade; on the other hand, it was also in New Orleans that I heard horror expressed that a clergyman should go to the opera during Lent. To this Protestant element belong those who even to-day are living in the memories of the Confederacy, with whom it is as impossible for a Northerner to discuss the negro problem as it is for a Southerner to discuss it with an unreconstructed Bostonian; who also, to their high credit it should be said, are most keenly afraid of the spirit of commercialism that may possibly follow the industrial rejuvenation of the South—the commercial spirit that tempts churches to pride themselves on the wealth of their congregation, and universities to measure their value by the amount of their endowments; that preaches the "Gospel of the Million Dollars." If there was one moral trait emphatic in these ultra-Southern Protestants, it was their wholesome hatred of smug holiness.

Some of the Protestants in New Orleans whose acquaintance it was a delight to make were Episcopalians. There were two matters in which I think they were generally agreed: first, that they had had more effect upon the Catholics than the Catholics had had upon them—and in this I am convinced that they particularized a general truth concerning the relation between Catholics and Protestants through-

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out the country; second, that, notwithstanding this fact, the presence of a large and influential Catholic population in the city had made impossible any considerable ritualism or even High Church feeling among the Episcopalians, the inference being that the people who found the undiluted article available had no taste for that article diluted.

Influential both in point of numbers and by strength of character, the Presbyterians form another important body among the Protestants; and of them the acknowledged leader in New Orleans, and virtually in great measure throughout the South, is Dr. Palmer. Even before I reached New Orleans I heard many tributes to the magnetism of his personality, to the effectiveness of his doctrinal leadership, and to his human interest in the race problem; then, in New Orleans itself, again and again from men of most widely various points of view, I heard him spoken of with admiring veneration. If the one sermon I heard him preach was typical of his eloquence—and I was informed by my companion at the church that it was—his power on an audience lay, not in fervent, glowing rhetoric, often characteristic of Southern preachers, but rather in forceful, perspicuous statement which goes from premise to conclusion with unswerving logic, reinforced by a remarkably incisive personal vigor. The whole structure of his thought was theological. As an illustration I venture to state in brief the process of thought in a portion of his sermon. In speaking of faith, he said that the question is sometimes raised, How can a race be saved by a single act of faith? For an answer he took his congregation to the "foot of that tree where the tempter brought up the issue of the veracity of God;" there God based his promise of redemption upon the condition that man should retract his charge against God and simply believe; this means the withdrawal of self-assertion. It is the same self-assertiveness that characterized our first parents which keeps men out of the Church to-day. "God says, 'You must be saved *my* way, not your way; accept the substitute I offer, or die in your sins. You *must* be saved by grace,'" otherwise men cannot be saved at all. This theological structure had for its foundation the historicity of that scene in the Garden of Eden; without it the structure apparently would fall to the ground. And yet I think the real force of the sermon was due rather to the preacher's knowledge of human nature and of the moral inflexibility of the character of God than to skill of sermon construction or even to the mechanical exactitude of doctrinal statement. In this evening congregation, which was not large, the men outnumbered the women in the proportion of three to two.

When, the next day, I called upon Dr. Palmer, the secret of his power over not only a whole city but over a large portion of the South revealed itself as it did not in the pulpit. The fine dignity, the warmth and courtesy of his manner, the youthful vigor of his eighty years and more, and his overflow of sympathy for all things human, characterized everything that he said. The contrast between the great wealth and the mean poverty that exist side by side even in newly settled America seemed to him to be the alarming factor in the industrial situation. He expressed a very personal interest in the movements of the workingmen. Proud as he was of his connection with the Confederacy, he was even prouder of being a loyal citizen of the Union; as he expressed it, he was "an American from top to toe." He was enthusiastically interested in the vast agitation of China, and expressed joyfully his satisfaction at the triumph of our country's diplomacy there. He was sanely hopeful regarding the solution of the negro problem. Relief of the poor by organized effort, cure of the sick by hospitals and dispensaries, education of children by schools and kindergartens, have no more interested sympathizer than Dr. Palmer. But all this interest on his own part, all this effort on the part of others, he defined to me as being merely "humanitarian." When I asked him what the Presbyterian Church was doing in all this, he replied: "You know we believe that this is not a part of the Church's business. It is right for Christian people to organize charitable societies; but the duty of the Church is limited to doing the Lord's work in the Lord's way." In brief, it was his belief that the Church should devote itself exclusively to proclaiming the Gospel, or rather a plan of salvation; and that the

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Church would not be doing the Lord's work in the Lord's way by mingling organically with the organic life of workingmen, or as an institution to relieve sickness, poverty, or ignorance. I wondered, as I ended my interview, whether I had not discovered why, on the one hand, I had heard such praise of the man, and, on the other, none whatever of his church.

On the same square with the Presbyterian church to which I have referred was a building devoted to a very different conception of Christianity. One rainy afternoon on a week-day as I passed this church with its doors grimly shut and with a chain and padlock on the gate, unmistakably keeping people out, I noticed this other building; for a large sign announced that it was a lodging-house and that it belonged to the Salvation Army. There was no shelter for me even under the eaves of the church, but I knew that, stranger though I was, I should be welcome at the lodging-house. So I entered. The "ensign" in charge, Mr. Scott, showed me the building, from the dormitory rooms at the top to the baths and disinfecting-rooms at the bottom. The cleanliness and order were conspicuous. Like his house, Ensign Scott was manifestly clean clear through; and he had such a sensible, genuine way of speech that it was a pleasure to talk with him. Fear he did not seem to know in any form, and work he seemed to covet. On one point his testimony seemed to be especially valuable. He told me he had engaged in both the "spiritual" and the "social" work of the Army —to quote the terms which the "Salvationists" use to distinguish the work done by means of preaching, singing, prayer, and personal conversation for the making of converts from the work in relief of all kinds of destitution—and without hesitation he asserted that he had had more success in reaching men religiously in the "social" work than in the "spiritual;" and explained how right there in that lodging-house he had opportunities of presenting Christ to men in a very practical way; how also he could keep a guiding as well as a protecting hand on the untried confessor, and how he could set the new disciple to work for his Master. Before I went out again into the rain I sat down in the reading-room and fell into conversation with a man who had drifted over Nicaragua, Mexico, California, Arizona, and I know not where else. He represented a floating population which find in New Orleans a convenient gathering-place between the South and Central American countries and the radiating territory of the United States. For religious influence the position of this modest Salvation Army lodging-house was strategic.

One church, at any rate, which through the efforts of its Northern rector has come to recognize its own strategic position, is making religion real for this floating population by the homely means of a wood-yard. As the result of its success it has established a lodging-house, the superintendent of which was himself one of these floaters who had come to the wood-yard for work. Besides aiding these men from South America, this church is doing good by such simple means to two other classes: the "hoboes," who have no future and want none, and men who are temporarily out of work. Through the superintendent, the rector, Mr. Warner, has been able to come in contact with these three classes of men and know their needs. He told me that from his experience he had come to believe that the South was virgin soil for all kinds of "institutional work" (as the phrase is). He had devoted his energy to this kind partly because he had found it more difficult to approach the organized laborers on account of the selfishness of their organizations.

For this conclusion I could find good reasons out of my own experience. The old organization of the Knights of Labor was to this extent unselfish, that in any labor difficulty a committee of workmen might be made up of men from various trades, and thus the sense of brotherhood was fostered. But in the present dominant organization, the Federation of Labor, the autonomy of the various trades-unions tends to selfishness. This change in the spirit of organized labor was concretely described to me by a New Orleans minister who had been a member of the Knights of Labor, but who now, under the present conditions, had encountered a new obstacle. In fairness I add that one man who had been a member of both the Knights and the Federation expressed his opinion that the former were just as selfish as the latter, though he added that

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his opinion might be grounded on his own individual experience, which in the case of the older organization had been exceptionally bitter.

Of the laboring men whom I have encountered in the course of my trip those in New Orleans seemed to be, nominally at least, the most closely connected with the Church. One of these, a recognized leader of the laboring men of the city, described a great many others besides himself when he said to me, "I'm a Catholic by trade, but I don't follow my profession very closely."

My conversation with this labor leader was as full of constructive suggestion as any I have had.

"The workingman goes to church, and pays a nickel," he said, "and then he hears the priest preach a sermon on 'bear your cross,' and he decides that it isn't worth a nickel. But, just the same, the Church could be the greatest power for educating and uplifting the workingmen. Employers are never against organized labor when they understand it to be simply self-defense. Now the Church, without compromising itself in preaching destruction of property, could help labor by making employers understand it."

When he mentioned self-defense, I asked him whether he thought that the change in the nature of labor organization had not increased the spirit of selfishness.

"I had not thought of that," he admitted; "perhaps so. This is something the preachers could preach against and help about, if they wanted to."

As our conversation turned to the relation of organized labor to strikes he spoke very dispassionately, and though he had himself been prominent in one of the great strikes, he considered them to be an evil to be avoided, and believed in organized labor to that end. Then, speaking of the need of moral instruction, he continued:

"If only the pulpit would take this up and educate the workingman!—for now employers are afraid to have their workmen organized because they are ignorant. The workingmen could be educated and the employers could be informed by the Church. If any prominent divine would take this up, I'll go through the city as a missioner with him. The South presents a better chance for the churches than the North in this respect, because the workingmen are not so far alienated here as there; and that is mainly due to the fact that there are not so many foreigners among the workingmen of the South. There is no reason why capitalist and laborer should not get together; after all, it is the hog idea that keeps them apart; and that is one great thing the Church can do—it can root out that idea. The Church without any doubt has a far better chance to educate both the workingmen and the employers than any other organization. For instance, when Debs was here to address an open meeting of workingmen, as a matter of fact there were as many employers present as workingmen. Now of course that was a good thing, but Debs represented only one side. Now, if there had been a priest or preacher standing there speaking on behalf of good feeling, it would have been far more effective; because the Church isn't supposed to stand for either the workingman or the employer. I believe in religion. I don't know what we should do without it."

Another Catholic workingman said to me, significantly, "The best Catholics are the best workmen." In that phrase he expressed concretely one of the tests to which religion of every form was subjected by all sorts of men whom I fell in with in the course of my trip. The fruit by which they knew the religion they admired was not peace of mind but good works.

It was a matter of regret to me that I saw so little of the Jews of New Orleans, who form a distinguished and influential body in the population of the city. The slight glimpse I did have made keener my regret that I could not see more. My impression can perhaps be best given by an anecdote which a Jewish gentleman of especially fine fiber and spiritual character told me. He said that a Yankee, in the course of a conversation with him, made frequent use of the expressions "Christian forbearance" and "Christian charity." After a while this Jewish gentleman amusingly protested with the question, "That is very well, my friend, but how about *Jewish* charity and *Jewish* forbearance?" The Yankee stopped suddenly, as if struck by a new idea, and was silent. The next day, however, he called

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on the Jew, and, taking his hand, said simply, "My Christian friend!"

When I left New Orleans, I carried with me the mental picture of a city very different from that which my expectant imagination had painted before I had arrived. Instead of a quaint replica of an old French town, I had seen a marvelously interesting cosmopolitan city. And as I later recalled my experiences in New Orleans, the word "creole" actually did not again suggest itself until I began to write this record of my visit there.

The Maori of New Zealand

By Hugh H. Lusk

THE visit of the Duke and Duchess of York to the self-governing colonies of Great Britain was, it is said, almost the last State project that interested Queen Victoria. Probably it may have been for that reason that, in spite of her death and the many important new arrangements that followed, nothing was allowed to interfere with its being fully carried out, and it is satisfactory to learn that it has been in every way a great success. Wherever they have gone the heir apparent to the throne and his wife have been received not merely with cordiality but with enthusiasm, and it can hardly be doubted that a feeling of cordial personal liking on the part of the distant inhabitants of the Empire, and of at least some comprehension on the part of the future sovereign, will be the result. It is an interesting fact that it should have been reserved for the people and the country of England's youngest and most distant colony to interest the royal visitors more than any other. This feeling, which was certainly suggested by the terms of the farewell message of the royal visitors on leaving New Zealand, was largely brought about by their journey through the native districts, and their reception by the native, or Maori, people of the colony.

New Zealand and its legislation have during the last few years attracted an amount of attention in most parts of the civilized world which has been remarkable considering the comparative smallness of its population and the remoteness of the country. The boldness and novelty of its many experiments in social legislation, and the apparent economic success that has followed them, have naturally drawn the eyes of social reformers to the country, but they have perhaps had the effect of causing the original native inhabitants, their history and progress, and even their very appreciable influence on the general trend of legislation in the colony, to be overlooked. To some extent the late visit of the heir to the throne of Greater Britain may very likely remedy this mistake. While it would seem that the royal party were greatly pleased with the spontaneous heartiness of their welcome in New Zealand by all classes of the population, it was the native welcome, with its display of old customs and by-gone ceremonies, placed beside new institutions, education, and habits, that interested them as something quite unique in the varied experiences of the widely scattered communities they visited. It was the Maori as he had been only sixty years ago, compared with the Maori as he really is to-day, that arrested—as it well might—the attention of the visitors who saw him in his barbaric war dances, and heard his tribes singing wild songs of welcome such as had been sung by their cannibal forefathers far less than a century ago, and then saw him in the character of a free, self-governing citizen, sitting clothed and in his right mind. No such object-lesson was to be seen at any point in their seven months' progress through so many countries, in each of which the white man and the brown or red man had been in contact for a far longer period than they had been in New Zealand. In Ceylon, in Australia, in South Africa, in Canada, they had seen, or were to see, tribes of aboriginal natives; but it was only in New Zealand that they were to see what could be accomplished by fair play and honest and intelligent treatment in changing the old savage into the free citizen.

New Zealand, as a country known to Europeans, except as a geographical entry

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on their maps, is not yet eighty-five years old, and as a country in which they could venture to settle in safety it is barely sixty years old to-day. When its first European settlers went there, its northern island was occupied by a native population of about a hundred thousand souls, who up to a few years before had been known as the fiercest warriors and most dangerous and inveterate cannibals ever met with by European navigators or explorers. The Maori was as brave and warlike as the Zulu or the Kaffir of South Africa; as intelligent and fierce, though not perhaps as cunning and cruel, as the red man of North America; and he had inherited from many generations the habit of cannibalism, which we are accustomed to look upon as the badge of the lowest human barbarism. To-day he is a quiet, law-abiding citizen, managing his own local affairs through his own local councils, and freely electing his own representatives in the Parliament of the country, where they take their seats on a basis of perfect equality with those of their white neighbors.

To one who saw the Maoris half a century ago, it must be admitted there is a little suspicion of unreality about the war-dances which still occasionally take place for exhibition purposes, and the old barbaric costumes, or want of costume. No Maori wears such costumes now in his every-day life; and it is easy to understand the relief which must be experienced by the performers when they are at liberty to put on once more some part of the more civilized clothing to which alone the present generation has been accustomed. Yet the change is little more than a single generation old. There are not a few of the elder race alive still whose memory goes back to the time when tribal wars were almost ceaseless, when every village was a strongly fortified stockade, and when victory was celebrated by a cannibal feast. The natural characteristics of the Maori, however, have not altered so much as his outward condition and habits. The race is as warlike as ever in its instincts, and nothing pleases the young people more than to recall, under the new forms of rifle drill and skirmishing tactics, the deeds of arms of their ancestors which are still told and sung in the social circle of the native *whare*. No colony of Great Britain, in proportion to its population, has sent anything like so many volunteer soldiers to take part in the South African war as New Zealand, but, had the Government permitted, the number might easily have been doubled by the enlistment of Maori contingents, who were eagerly desirous of upholding the supremacy of the flag they have thoroughly adopted as their own—the Union Jack, varied by the introduction of the stars of the Southern Cross.

The natural question, How was it done? must have been the one to strike the Duke of York and his party, fresh from seeing the scattered handfuls of degraded blackfellows who linger still in the neighborhood of the towns of New South Wales and Queensland, or the undeveloped and contentedly servile native population of Ceylon. A complete answer to the question might be interesting to the American people, who, after fully two and a half centuries of contact with the red man, have not succeeded in doing for him any such service as has been rendered to the Maori of New Zealand in sixty years; but space will not permit of more than a glance at the process. It may be said, shortly, that the secret of success in New Zealand has been that there—and, as far as the records go, there alone where the civilized white man has gone among the uncivilized dark men—the European has treated the native as a man with rights like his own. His occupation of New Zealand has been no easy or unruffled task. He has had to make his way in the face of suspicion and unfriendliness; he has been dreaded because of his apparently endless numbers, certain in the end to submerge the Maori people; he has had to fight two racial wars in which his very existence was at stake, which left him burdened by a national debt more onerous in proportion to his numbers than the great Civil War of a generation ago bequeathed to America. The settlers of New Zealand had all these difficulties to meet and overcome, as well as the greater one of living down the prejudices, getting rid of the heartburnings, and finally securing the full confidence of a very slightly civilized people with whom they had been twice at war, all within little more than half a century. And it may fairly be said that

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they have been successful in at least a reasonable degree.

The young colony started under what seemed at the time a handicap more serious than had ever been experienced by any other colony of England. In every other case the new community, if it had little else, had unlimited resources in land for its members. What it wanted it took, without for an instant considering any interests or admitting any rights on the part of the aboriginal natives whom it found in occupation. The natives, whether black, brown, or red, were looked on as an enemy to be conquered, if not exterminated, or at best as an encumbrance to be brushed aside from the path of the white man's progress. Such had been the custom of the lordly white man everywhere, and at least as invariably that of men of English race as of any other, till it seemed as though it was inevitable that the coming of the white man—at any rate of the colonizing white man—must be the doom of the darker races. When it was proposed, sixty years ago, to plant a British colony in New Zealand, England—or at least many Englishmen—felt that they had already enough of this kind of thing on the national conscience, and more than enough of its fruits on the national shoulders in the form of hostile or unmanageable and helpless native populations. Nothing but the conviction that, if England did not annex New Zealand, France would certainly do so, induced the British Government to take any steps, and then only on the condition that the Maori people desired it. New Zealand, therefore, alone of all the colonial possessions of England, was neither conquered nor forcibly taken possession of, but was annexed to the Empire by the invitation of its native inhabitants.

The treaty formally made between England and the chiefs and people of the Maori fully recognized the rights of personal liberty and of landed property in the native people, and it is impossible to doubt that this, more than anything else, has made the settlement of New Zealand an almost unlimited success both for colonists and natives. The Maori surrendered no rights but those of tribal government; the English Government acquired none except the general right to govern the country, to introduce settlers, and to become the sole purchaser of any lands the natives might be willing to sell. Under this treaty, which has been literally given effect to, the English settler has bought, not fought, his way into the youngest of England's colonies; he has throughout treated the natives as free men, and also as the unquestioned owners of the soil, and therefore as a people entitled to share in all the benefits of the white man's government, and as soon as possible to take an active part in that government. For almost thirty years the Maori people have sent representatives to the Colonial Parliament, as numerous in proportion to their own numbers as any part of the white inhabitants; and during the last twenty years every colonial Cabinet has contained one representative of the native race taken either from the Senate or the House of Representatives.

The Treaty of Waitangi—"weeping waters"—which was signed in 1840, contained England's formal title to the sovereignty of the islands of New Zealand, but the real title of England's people to the country came later. It came partly by purchase—a process which goes on still from year to year under the management of a State department—but more legitimately still by the steady and persistent efforts made from the first to elevate and civilize the people by educating them to appreciate the benefits of law and settled order. The short native war of 1845, and the far more serious war which lasted in one part of the North island or another from 1861 to 1868, interrupted, but fortunately were never allowed altogether to put a stop to, these civilizing measures; and since 1870 they have gone on without interruption. In 1877 the general education act for the colony was passed by the Parliament, and since then each native village is as fully entitled to its school and resident European schoolmaster, absolutely free of cost to the pupils, as any center of white men's settlement. The final close of the exhausting native war was made the opportunity for settling a white magistrate in each district, who should act quite as much as the friend and adviser of the natives as the administrator of the white man's law. At the same time full rights of representation in Parliament were given to the tribes, whose people, indeed, were accorded

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special privileges, as they had votes for their own representative native members, and in cases in which they qualified by residence in the districts occupied by Europeans, as a good many did, they could also register and vote for ordinary representatives like their neighbors of European origin.

The Maori people may be said to have originally occupied very little more than the North island of New Zealand, and even there they were much more numerous in the northern half than in the southern and colder districts. The southern island, though the larger of the two, was estimated to contain no more than two thousand natives in 1840, and these were located almost entirely in settlements bordering on Cook Strait, which separates the islands. The reason was simple: it was only in the northern part of the country that the sweet potato would flourish, and it was the only vegetable food fit for human consumption originally produced in the country. From these two thousand natives the Government purchased the whole of the southern island in 1853, with the exception of large reserves which were set aside for native settlement and endowment. The purchase of the North island was, of course, a much slower and a vastly more costly undertaking, and even now, after sixty years of continual trading in land, the Maori people remain the owners of about thirteen millions of acres, or considerably more than one-third of the area of the island. The native districts are situated for the most part inland, as land purchases have advanced from the coast, beginning as near as possible to the harbors with which the island abounds; and by far the largest extent, constituting what is still known as "the King country," contains but a few widely scattered white residents. These are generally holders of land on lease from the native owners, which is used for cattle or sheep breeding stations. In the districts further north the native population is much more scattered, and has become largely intermixed with white settlers, which has gradually had the effect of breaking up tribal ties, and will within another generation probably cause the Maoris of the north—where originally they were most numerous and formidable—to disappear as a separate community.

For many years it was feared that, in spite of all that could be done to prevent it, the race was doomed to a gradual process of decay and extinction. European diseases, such as measles, swept off thousands; the white man's vices—especially the use of spirits—threatened to undermine the constitution of the race, and its sale in native districts could not be controlled by legislation. The long war of fully seven years was fatal, both directly and indirectly, to great numbers, owing both to hardships in the field and to the neglect of cultivation in the native settlements. By these means the race decayed rapidly between 1860 and 1885, until in the latter year it was estimated that the one hundred thousand natives had shrunk to about forty-five thousand in number. A period of rest followed, and for about ten years opinions differed on the question as to whether the Maori people were still diminishing or not. In 1890, and again in 1895, the census showed no appreciable change, but at last that of 1901 would seem to show that the race has reached the turning-point, and its numbers are again increasing. Two reasons may be given for this: one of these is that the natives have become a sober people; the other, that the adoption of European habits of life has become natural to the younger generation, which is no longer specially subject to the attacks of European diseases. Whatever may be said of the second of these causes of recovery, the first is unquestionably the direct result of social and political education. It is only since the system of local self-government has been introduced that the Maori people have been able to save themselves from the temptation of strong drink; and in almost every case they have taken advantage of their powers to exclude the sale of liquor from their districts. What the white man's law was powerless to do, the Maori, when he had been educated up to the point of appreciating and using municipal government, was able to accomplish; and if the race is finally saved to take its position as a race of really civilized brown men, it will be mainly owing to this.

The central district of the North island of New Zealand is highly volcanic, containing all the marvels of the Yellowstone district of this country together with many

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more. The country is a wonderland of fairy baths, colored terraces, geysers of steam, boiling water, or mud, in wonderful profusion, adorned by the richest profusion of fern vegetation which the world can show, and dominated by volcanic cones, from some of which faint wreaths of blue smoke curl lazily upward into the clear blue sky. It was in the midst of this district that the Duke of York and his wife were met and welcomed by the assembled tribes of "the King country," with an enthusiasm which spoke in no uncertain way of their appreciation of the benefits that had come to them by the British connection, established just sixty years before, and, fortunately, gave equal promise of still further advance in the future.

Of course the evolution of the Maori is not by any means complete as yet. He has learned many things, but there are others which, as a people, he has still to learn. He has learned to appreciate law and order, so that a Maori criminal is rare, and crimes of violence are rarer still among a people whose grandfathers lived by violence alone. He has learned to conform largely to European customs in food and dress, and also, though as yet more gradually, in dwellings and habits of cleanliness. He has learned to value education even more than the average white man, and to take full advantage of the powers of self-government enjoyed by him in common with his fellow-citizens. What he has not yet learned to any satisfactory extent is habits of steady industry, and the virtues that seem to go with these. It may be that this is partly constitutional—the result of many generations of tropical life; it may also arise from the fact that as yet his wants are not numerous, and, on the whole, his means are ample—in many cases more than ample—for their supply.

The Story of an East Side Family

V.—The First Baby

By Lillian W. Betts

MARY and Jack had no theories of life. Had the word ambition been used in their presence, they would not have understood. Life to them meant having a "job," paying rent, and getting food. When there was an imperative necessity, as at the present time, there was one more object—the saving of enough money to meet that necessity. It was this last object which kept Mary at work at the shop for long, weary weeks. Perhaps it was this that would be accepted as the evidence by her friends that Mary was "different" from other girls. Many things were needed in the home, where as yet the positive necessities alone were considered. Mary would have felt like a thief to have taken a penny from the fund intrusted to Jacob; that was a security against the future. To Jack it was as though they were penniless except for his own wages, so thoroughly was it settled in his mind to whom this money belonged, as well as for what it was intended.

Monday morning, after his discharge, Jack started out to find work. He whistled as he ran down the stairs. Had he contrasted the present with the past, he would have remembered that a few months ago, if he had found himself out of work with a balance of five dollars and a quarter, the sum Mary had in her purse, he would have sauntered down to the docks, stood around with the "boys;" he would have had special "feeds." Certainly, with that amount of capital, to worry about finding work would have been foolish. Time enough to "hustle" for a "job" "when yer can't hear the chink in yer pocket," would have expressed Jack's philosophy. Hope was now the motive power and love the driver that sent Jack, with his hat tipped at the angle that indicated careless ease, out into the sunshine of that early August morning to "hustle for a job." The world was scarcely awake when Jack turned toward the west.

Like every other worker, Jack had established business relations with certain people in certain localities. He was

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known in Washington Market, and among the men who helped provision the great city from that center. This morning there was little stock on hand, few of the men were at their usual stands, clerks were acting for the proprietors who had gone on vacations or were not coming down early during this dull season. Orders were being shipped out of town. The home market was closed. Jack felt and saw the paralysis, and a cloud appeared on his mental horizon. Up and down he went, between the stands, among the wagons outside the market, into the stores, along the street, but the answer was the same everywhere. The sun rose higher, doors were closed, and into new fields Jack's weary feet carried him. He must have work. There was the rent and food, and Mary must not worry. Jack's throat was dry, he was faint, but the search went on with unabated energy. Night came. Jack did not whistle until he reached the foot of the last flight of stairs. When he opened the door, Mary did not ask any questions. Jack's eyes answered her mental question. Jack's first day out of work passed.

The days followed each other until they counted weeks. The hours brought different experiences, due to the different temperaments of the men Jack asked for work, but the result of each day's experience was the same—no work. At the end of two weeks the first demand was made on the sacred fund, and the lines of care appeared in Mary's face. Hope was tottering, but faith was strong. The visitors had dropped off. The cloud dimmed the sunshine that had made the home so attractive. The "old maid" increased her attentions, and found reasons for coming early and late.

Mary's father had grown young since he had found this refuge. While Jack was working, the father's favorite tobacco and a cob pipe had been bought every Saturday night, while his pockets were never empty. There had been a drum on the top shelf and a rattle in the bottom drawer for weeks. The present crisis overpowered him. He had that fine reserve that would not intrude its sympathy, and the equally fine reserve that would not thrust burdens where they would have to be borne without the hope of giving relief. The tobacco and pipe were no longer love's offering, and, with that rare courtesy that is peculiar to the Irish gentleman of the soil, Mary's father announced that he found "smokin' whin he wasn't workin' made him dizzy." The contents of his pockets were packages of fancy cakes, of rolls that were of peculiar shape. He visited all the stores he found open Sunday morning to find food that, because of the way it was shaped or packed, would not express the thought that it was meeting a necessity. And Mary was most careful to be interested in it for the reasons given for bringing it. Mary's mother came, but the wholesome fear of "his honor" kept her away when her condition would have brought shame to Mary and Jack. "His honor's" eyes always held the threatening gleam when they met; Mary's mother never forgot his clutch on her shoulder. Once, only once, did she demand a drop because of her faintness in the home of her daughter. The response was one that for the time revealed to the woman what her child's feelings for her were. The day when demands must be heard in that home was near. Work, responsibility, and care were not, never had been, any part of the woman's life. Instinctively she felt the reproach Mary never voiced again, and avoided her home.

At last the time came when the last penny of their working capital was gone, and they carried their first contribution to the pawnshop, dodging everybody like a thief. With burning face Jack laid down the petty sum received for his suit of clothes. Before the month had passed, the pawnshop held all of their possessions a pawnshop would take; a few days more, and even the pawn-tickets had passed from their possession. The second-hand man appeared, and soon the "things" that had nerved both Jack and Mary for hours of hard work for little pay had disappeared. There remained at last only the things that could neither be sold nor pawned. The dreaded moment came at last; the first call was made on the money intrusted to Jacob. The rent Jacob refused to take: "I trusts you; you vill soon haf vork. No. De times is better soon, and den all right." Jack reached over the counter and grasped the hand of the man whose faith in him kept hope alive in his own heart.

The day of Mary's trial drew near, and

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they faced the world almost penniless; even the bottom drawer had contributed to their support, and was now almost empty. Sometimes, when Mary looked into it, she shivered. It seemed a prophecy. Jack found her once sitting on the floor with her elbow on the edge of the drawer, crying. As he stooped beside her and asked her why she was crying, she told him. "Don't, Mary, don't! I can't—" Jack went to the window, looking out into the starless night. For the first time he faced the thought of death. A groan brought Mary to his side. Looking in his face, she saw the horror she had faced for days—death, and the nameless trench that to the poor is worse than hunger and cold and nakedness; often death is dreaded only be cause that comes after it. Mary stood shivering with cold. Jack put her in a chair, but it was beyond his power to lessen her fear, her terror. He was frozen by the sudden revelation of the possibilities that the woman had felt the night Jack told her he was out of work.

When he left Mary in the early gray of the next morning, she called him back. Putting her arms about his neck, she kissed him. The memory of it went through the long hours of the day, and quickened his feet as they began to mount the stairs to his home. Mary blushed or was glad by turns as she remembered the unwonted expression of her love through the hours of a day that to her in the home, as to Jack in the street, was one of almost tragic experiences.

Soon after Jack left her, Julia came. The tie between Julia and Mary had become very close. It seemed to Julia that she could not endure the prosperity of her own life while Mary was enduring these weeks of uncertainty and inevitableness. That morning, before her work was done, she came to Mary nerved to say what she had tried to say for weeks. Charlie was now her confidant, and he had encouraged her to propose to Mary the plan that had formed in her mind. There was a determined look about Julia's mouth, while her eyes were humid, so close were the tears. The burden in her mind was so evident that Mary looked at her questioningly. "Mary," as if in answer, "there's a woman in our house who knows a lot." Julia's courage waned for a moment, and then rallied. "She says if you go now to a hospital, they'll take you in." Mary grew so white that Julia stopped. "No, no, Julia, I can't. I can't go away. I can't leave Jack." Mary was trembling, pleading to be spared from what she knew was fate. It was her only refuge. "Mary, the woman says dey're good to yer; she'll go wid us to show yer the way. She says she's been twice, and twice home, and she'd go now but for leavin' her children. She says it's better dan home; yer is looked after better. Oh, Mary, if I knew how, I wouldn't let you go; Charlie says he'd do anything for you, but I'm feared, and there's the doctor. Jack can get along. I'll clean up and see ter him. Go, Mary, dear. Come, the woman will go wid us. Yer can't stay here."

Long coaxing and talking, and the painful journey which was to be of inquiry was undertaken. They came back without Mary. Her hour was come—hastened by worry, by want of food, by effort when she had not the strength for it.

Julia waited for Jack in his own home. She never forgot the expression of his face as he listened to her. Just once he spoke. "Where is she?" When she answered, he turned and ran down the stairs.

To Jack, hospitals were places where "drunks" were taken when they fell and were hurt, where men were taken when they were injured, and where brutes who were called doctors, did heathenish things to the poor, that they might cure the rich. Black spots came before his eyes. He did not see or hear anything as he almost ran through the streets leading to the hospital where Mary was. It seemed to him he scarcely moved. The people he passed looked after him, so agonized was the face of the man who knocked against them and did not seem to know it. Women with sons pitied him; men looked after him with faces of sympathy. In the thoroughfares of poverty there is quick recognition of suffering and sorrow, for there is the silent sympathy of common possibilities.

When he reached the hospital, Jack was denied entrance; it was after hours. "Yes, his wife was sick. The doctors were with her. Yes, he might inquire in the morning." Dazed, Jack stepped out-

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side the railing. He crossed the street and leaned against the railing of a church opposite, and gazed at the wall behind which Mary, his own Mary, was suffering what he did not know. She was alone, no person she knew about her. She had never been sick before in her life, he suddenly remembered, and, O God! she had never been alone before! Through all the years of her life, in every experience, her own people, her father, her mother, himself, all three, always one of them, had been with her, and now, the supremest moment of her life, she was alone. He dashed across the street. The peal of the bell that rang through the building would have told Mary it was Jack, had she heard it.

"Mary! For God's sake let me go to her. I'll be still. She's never been alone before. Let me go to her." His voice was scarce above a whisper; his throat ached so he could scarcely speak. "My good man," was the response, "no one could be with her now but the doctors and nurses. You are mistaken; she is not alone; there are several with her."

A new terror seized Jack. "Will she die?" "We hope not." The door began to close. Jack thrust his body in. "I shall call the police if you make a disturbance," was the severe comment that fell on unheeding ears. "Mary," he breathed rather than spoke over and over again. A man in uniform ordered Jack to move on. Mechanically he obeyed. "Where is she?" he asked in a helpless voice as he turned from the door. "In the maternity ward."

What was that? All night Jack walked about the corner on which the hospital stood. Lights gleamed here and there. When one grew brighter, Jack stood still, scarcely breathing. The windows were open. Towards morning there was the faint cry of a baby. Jack fell on his knees clinging to the railing. "If yer got any heart, tell me, is she—?" Jack, you could not say it. Speechless, on his knees, clinging to the railing, Jack knelt. What made you, Jack, in this hour of torture, reach out for help? You did not know the name to use. There was a word you used, but it had no meaning to you; it was one you learned early in life. Big men used it: and it was all you could do to imitate them. Now there has come to you a consciousness that somewhere, outside of yourself, there is a being who could help if he would only listen; he is so far off that you reach out with less certainty than the heathen to the stone god he sees. It was a heart-cry, Jack, that owned no creed, but knew man was too weak to live without God, and you prayed your wordless prayer.

Long past midnight there was the sound of an opening gate. Jack staggered and fell toward it. The ambulance came out. Jack sprang on the step, and clutched the doctor's sleeve. "Doctor, was that Mary's baby?" "Get out, you drunk!" He gave Jack a slight push, and Jack lay a heap right at the gate. He had eaten little for weeks, and nothing for a day. The doors were closed. The sun roused him. The moment he became conscious he crept to the door, clutching the knob. He would wait; if he asked they might drive him away. He half wondered what he would do if told to "move on." He waited.

Upstairs, behind the white screen, a battle was being fought for life. A mother, not out of her teens, lay on the cot. The little baby she would never see was carried past the door, on the other side of which its father leaned. He, too, would know of a little son on whom his eyes had never rested.

The doctors won. A month later, Jack, now a familiar figure to the hospital authorities and entirely familiar with the rules, took a white-faced Mary home. As they passed Gretchen's door, they heard the loud, clear cry of a baby, and a happy mother's voice, "Mein liebes Kind."

Mary gasped. Jack bent his head and kissed her, whispering: "He did take care of you, Mary, He did." This was Jack's first audible acknowledgment of God and his power to answer prayer.

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Mr. Scudder's Lowell[1]

MR. SCUDDER has shown admirable judgment, not only in dealing with his material, but in relating this biography to the two volumes of "Letters of James Russell Lowell," edited by Professor Charles Eliot Norton, the poet's contemporary and intimate friend in Cambridge. The ideal biography not only tells the story of a man's life, but, so far as possible, tells it in his own words. Professor Norton's work made it necessary to prepare this biography on another plane; for Lowell's letters were already in the hands of the public. Mr. Scudder has given us a work which is complete in itself, and which, at the same time, supplements the "Letters." The Letters and the Life together furnish a clear and very complete account of the poet's inheritance, environment, training, and personal history.

Mr. Scudder was in many ways exceptionally well qualified to write this biography. He was bred in the same air that Lowell breathed, he has been all his life in touch with the surroundings that were so dear to the poet, he knows the New England tradition in scholarship and literature and has been loyal to it in his own work, and he is so familiar with the history and practice of the art of writing that he is able to estimate the value of Lowell's work, and to bring out clearly his services as a representative man of letters.

For Lowell was in a peculiar sense a representative of American literature, a custodian of its traditions, an authority on all matters pertaining both to its achievements and to its interests. During the closing years of his life he was so distinctly our foremost man of letters that on any occasion when the profession needed a spokesman there was, among writers at least, but one voice as to who that spokesman should be. From the day when the Commemoration Ode was read this was Lowell's place. Two or three other men had possessed greater genius, but no man has so adequately represented in taste, accomplishment, knowledge, and dignity the art of writing. Hawthorne had done work which in insight and art Lowell never equaled; in prose and verse Poe had disclosed gifts which have secured him a far wider recognition in the world at large than has ever been given to Lowell. Both these writers had gone to the end of their various paths and achieved final success in their respective fields; while Lowell, to whom all paths seemed to be open, never went to the end in any direction, and never left the final touch either on prose or verse. But Hawthorne and Poe, although masters of the literary art to a degree to which no other Americans have attained, were not representative men; they were our most original practitioners of the art, but taste or circumstances did not make them the spokesmen of their profession. Hawthorne was too much of a recluse, and Poe was too loosely related to his contemporaries, too lacking in moral and artistic stability and consistency.

Lowell was not only a man of letters; he was also a man of affairs, with a definite leaning towards public matters and entirely unable to isolate himself from the movement of his time. From the early period in his career when the anti-slavery movement enlisted his powerful support to his effective advocacy of civil service reform in the last years he was, in a true sense of the word, a public man; one who practiced his art not in seclusion but in conscious relationship with his time and his country. His grasp of mind, his broad culture, his deep and genuine patriotism, his ethical enthusiasm, his humor, and his dignity of character, made him not only a conspicuous but a very impressive figure in the life of his time. He stood for what was the best in American character and opportunity; he had all the flavor of the fresh soil but none of its rank quality; he was not only independent, but he was also ripe.

In Madrid and London, as the official representative of the country, he interpreted Americanism in its most characteristic qualities, but he used language which an older society understood; he was too

[1] *James Russell Lowell. A Biography.* By Horace Elisha Scudder. 2 vols. Houghton, Mifflin & Co., Boston.

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intelligent to confuse originality with crudity of form, or to identify strength with disregard of the finer uses of speech. There was all the vigor of a new nation in him, but none of the rawness which a new nation sometimes mistakes for strength. He could assert himself without resort to the cheap devices and the coarse speech of those who imagine that one cannot be emphatic unless he is disagreeable. Lowell knew the superiority of the rapier over the bludgeon, and he handled the rapier with a skill quite equal to that which the trained diplomats with whom he fenced had acquired in the best schools of the Old World.

It is this conspicuous and dignified figure which Mr. Scudder has given us in this biography. The training and development of the poet, essayist, critic, and scholar are traced and described with adequate fullness and with ample knowledge; but large space is also given to the reformer, the diplomatist, and the man of affairs. The chapters which report Lowell's life in Madrid and London will be read with special interest because they describe a period in his career less generally and intimately known than the earlier and more productive years; and they are of exceptional interest as showing how consistently Lowell was always and in all capacities a representative not only of his country, but, specifically, of its literature. In England especially he did as much, by his rare intelligence in striking the notes of kinship in language, literature, and historical unity, to forward the interests of his country as by his skill in diplomacy. He was too true an American to flatter or to fear his own country, and nothing is finer in his career than his indifference to the outburst of demagoguery on this side of the Atlantic, and his resolute determination to distinguish between genuine and spurious American citizens when the crisis in Irish affairs was most acute. Lowell was too sagacious to be made the tool of agitators, and too courageous to be deflected from the path of duty by ignorant and passionate criticism at home.

It is impossible to read Mr. Scudder's biography without gaining a new conception of the opulence of Lowell's nature, the elevation of his aims, the genuineness of his patriotism, and the rich and varied interest of his life; it is also impossible to escape the conclusion that, if the final word about Lowell's art must be spoken by the future, Mr. Scudder and Mr. Norton have brought together all the materials necessary for ultimate judgment. Lowell was fortunate in his circumstances and opportunities; he has been singularly fortunate also in his editor and biographer.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

A B C of Banks and Banking (The). By George M. Coffin. S. A. Nelson, New York. 5×7 in. 136 pages. $1.50.

To the "Wall Street Library," including already "The A B C of Wall Street," "The Anatomy of a Railway Report," and "The Theory of Stock Exchange Speculation," is now appropriately added a book on banking. The volume should have wide circulation, since it will appeal to readers outside as well as to readers inside a bank. After a consideration of banking in general, Mr. Coffin discusses such subjects as capital stock; shareholders' rights and liabilities; profits, dividends, and surplus; deposits and checks; the money reserve established by law; the issuance of bank-notes; the borrowing of money; loans and discounts; exchanges; collections; letters of credit; bonds, mortgages, and stocks; bank reports and bank examinations. He closes his valuable volume by some chapters on the internal administration and bookkeeping of banks, and on the powers and duties of directors and executive officers. His suggestions are timely, especially his advocacy of the examination, checking, and verification of the entries and work of each officer and employee by some other officer or employee; this would go far not only towards insuring greater accuracy, but also towards preventing dishonesty. The little volume is one to be commended to every owner of a bank-book.

Alexander Hamilton. By James Schouler. (The Beacon Biographies of Eminent Americans.) Small, Maynard & Co., Boston. 3¾×5½ in. 140 pages.

An admirable biography—full of spirit and enthusiasm, as all good biographies are, and also full of discriminating criticism, as but few good biographies are. No career of our

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Revolutionary epoch had the same brilliancy as Hamilton's. Born of an irregular union in a little island in the Caribbean Sea in 1757, this "waif of greatness" was at the age of seventeen the master orator of one of the first Revolutionary meetings in New York; at the age of nineteen a commander in the Revolutionary army; at the age of twenty-three the close friend of Washington and the son-in-law of General Schuyler; at the age of thirty the chief author of the "Federalist" essays; at the age of thirty-two Secretary of the Treasury, and for the next five years under Washington the dominant personality in the political life of America. All his triumphs are recounted in a glowing narrative, but at the same time the author sets in equally strong relief Hamilton's fundamental hostility to the democratic ideals which seemed to have triumphed completely in the election of Jefferson in 1800—three years before the dramatic close of Hamilton's career. During the few years between his retirement from the Treasury and his death, Hamilton felt keenly the defeat of the political principles he championed, but, as the author points out, the extent of that defeat seems less now than then, for the dominant party at the present day stands nearer than at any time during the last century for Hamilton's ideas on the subject of protection, subsidies, and the centralized control of financial as well as governmental affairs.

American Church Dictionary and Cyclopædia (The). By Rev. William James Miller, M.A., B.D. Thomas Whittaker, New York. 5¼×8 in. 296 pages.

As a ready reference-book for popular use this is a very convenient compilation, giving, as it does, clear and brief definitions of a multitude of ecclesiastical terms. It is written from the extreme high church point of view, and regards all non-episcopal religious bodies as schismatic. Sacraments are pronounced "absolutely necessary to salvation." Such eccentricities, regretted by many of the author's fellow-churchmen, do not render the book less useful as a dictionary to those who care more for its facts than for the opinions which he volunteers.

Assassination of Abraham Lincoln (The). By Osborn H. Oldroyd. Illustrated. Published by O. H. Oldroyd, Washington, D.C. 5×8 in. 305 pages.

Colonial Prose and Poetry. Edited by Prof. W. P. Trent and B. W. Wells. In 3 vols. Thomas Y. Crowell & Co., New York. 3¾×6¼ in.

These three volumes, edited by Professor W. P. Trent, now of Columbia University, and Professor Benjamin W. Wells, formerly of the University of the South, aim to present in a very moderate compass examples of the literature of the American colonies, as that literature discloses national culture and ideals. In making their selections, which the editors have wisely presented in modernized spelling, they have endeavored to choose such works as bear the touch of literature, reveal individual genius, or show the mind of the New World in transformation under its new conditions. The great mass of writing from which these little books have been drawn has slight literary value, but it has great value as a register of the development of literature and of the unfolding of spiritual life in America. The first volume covers the period between 1607–1650, and includes many of the best-known and most important works of the colonial times—the writings of Captain Smith, Bradford, Francis Higginson, John Winthrop, John Mason, Roger Williams, Thomas Hooker, Anne Bradstreet, and the Bay Song Book. The second, under the title "The Beginnings of Americanism, 1650–1710," contains selections from Michael Wigglesworth, William Penn, Increase and Cotton Mather, Samuel Sewall, John Eliot, and others. The third volume, on "The Growth of the National Spirit, 1710–1775," takes the reader to the beginning of the Revolutionary War, and presents selections from William Byrd, Jonathan Edwards, Benjamin Franklin, Mather Byles, John Woolman, and others of the best-known writers of the time. It will be seen from this brief summary that the plan of the book is a very simple and intelligent one; that the literature of the different periods has been chosen with reference to its representative character, and that the three books present important material both from the historical and literary point of view. Brief accounts are given of each author, and each volume is prefaced by a short essay which describes and characterizes the period covered by the volume.

Cynthia's Way. By Mrs. Alfred Sidgwick. Longmans, Green & Co., New York. 5×8 in. 322 pages. $1.50.

Cynthia is a bright American girl who desires to be original, and has wealth enough to enable her to give full play to her vagaries and independence of spirit. To see life from the unconventional side she goes to Germany, palms herself off as a governess in quest of employment, and in that capacity succeeds in entering a German family of respectable antecedents and small means. The family life of this household is engagingly pictured. There are several young people who enjoy some exciting and pleasurable episodes. Cynthia finally loves and marries a son of the house, who has no suspicion of her wealth until he finds himself one of Homburg's richest citizens. The motive of the story is to entertain, and in that it succeeds.

Der Prozess. By Roderich Benedix. **Einer Musz Heiraten.** By A. Wilhelmi. Edited by M. B. Lambert. The American Book Co., New York. 5×7 in. 112 pages. 30c.

Die Jungfrau von Orleans. By Friedrich Schiller. Introduction, Notes, and Vocabulary by Lewis A. Rhoades, Ph.D. D. Appleton & Co., New York. 4½×6¾ in. 276 pages. 60c.

Earth, Sky, and Air in Song. Book II. By W. A. Neidlinger. Illustrated. The American Book Co., New York. 7½×6½ in. 160 pages. 80c.

Fireside Chimes in New-Thought Rhymes. By Martha J. Foster. The Alliance Publishing Co., New York. 5×6½ in. 65 pages.

Joy in Service. By Rev. George T. Purves, D.D., LL.D. The American Tract Society, New York. 5×7¾ in. 96 pages. 50c.

This tastefully printed memorial volume contains two of Dr. Purves's discourses selected by his family, and a short poem from his

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hand, together with President Patton's commemorative address at his funeral.

Memoirs of Major-General Heath. Written by Himself. Edited by William Abbatt. New Edition, with Illustrations and Notes. Published by William Abbatt, 281 Fourth Avenue, New York. 6×9 in. 405 pages.

A new edition, with notes and illustrations, of General Heath's Memoirs brings the American Revolution again before us more directly than any account can which is not, like this, a contemporary one. Heath's experiences at Bunker Hill, here related in his own terse language, were recognized by his appointment as Major-General. After the battle of White Plains he was given the command of the Hudson River posts; and in 1777, after Burgoyne's surrender and the march of the captive troops to Boston, Heath guarded them until they were removed to Virginia. The correspondence with the chief British officers during this period forms an interesting portion of the present volume. Heath's headquarters for the rest of the war were at Peekskill—Peek's Kill as it was then written—and the close of the Revolution found him second in command of the American army. At his death in 1814 he was the last survivor of the Revolutionary Major-Generals.

New Century Bible (The). St. John. Edited by Rev. J. A. McClymont, D.D. **The Pastoral Epistles.** Edited by Rev. R. F. Horton, M.A., D.D. **The General Epistles.** Edited by Prof. W. H. Bennett, M.A. General Editor, Prof. Walter F. Adeney, M.A. Oxford University Press (American Branch), New York. 4×6½ in.

The distinctive peculiarity of this edition is that it includes King James's Version and the Revised, printed consecutively. The fact that the commentary matter is printed under the Revised text seems to have prevented the arrangement of the two versions in juxtaposition, so convenient for comparison. The verse numbers are given in the margin of both versions. The introductions and notes exhibit competent learning of a moderately conservative type. The only apparent reason for entitling this "The New Century Bible" seems to be its date in 1901. The text of the American Standard Edition, issued in 1901, more exactly represents the original than any other text now current, and it were to be wished that this, rather than the text of the British edition of 1881, had been regarded as more properly of the new century. Allowance must be made for the fact that the present work proceeds from British scholars. As it is, however, it well serves for a handy popular commentary.

New England Society Orations (The): Addresses, Sermons, and Poems Delivered Before the New England Society in the City of New York, 1820-1885. Collected and Edited by Cephas Brainerd and Eveline Warner Brainerd. In 2 vols. Published for the Society by the Century Co., New York. 5½×8½ in. $5, net.

A work of filial piety, which will be welcomed not only by members of the New England Society, but by other students of our National history. All of these orations, sermons, and poems, as the editor points out, illustrate in some measure the development of National thought during the two-thirds of a century in which they were delivered, and some of them—like Oliver Wendell Holmes's protest against the Abolitionists in 1855, and John Pierpont's impassioned abolitionist poem of the same year—are invaluable as records of contemporaneous thought. Indeed, Pierpont's poem is not likely soon to be surpassed as a commemoration of the heroism of the Pilgrims in the very spirit by which they were inspired. Among the other distinguished men whose addresses have been collected in these two volumes are Emerson, Choate, Mark Hopkins, Webster, Bryant, Evarts, and Curtis. The orations of Emerson and Curtis are the only two here published which were delivered after the outbreak of the Civil War.

New Glimpses of Poe. By James A. Harrison. M. F. Mansfield & Co., New York. 5½×9 in. 59 pages. $1.25, net.

This small but artistically made book is another expression of the wider and more intelligent appreciation of the genius and work of Poe to which the country has come of late years. This volume is compiled by Professor Harrison, of the University of Virginia, who is exceptionally well qualified to deal with Poe material, and who is at what may be regarded as the strategical point in the movement which will finally bring Poe to his own. This book contains three different views of the Zolnay bust, which was unveiled at the University of Virginia two years ago; the constitution of the Poe Memorial Association; brief sketches of "Poe as a Playmate," by the late Thomas H. Ellis, "Poe as a Student," by a former librarian of the University, and a description of Poe as a lecturer from the pen of Professor Basil L. Gildersleeve; while Bishop O. P. Fitzgerald gives some vivid impressions of Poe as he appeared in Richmond in 1849. The book also contains extracts from letters by two or three contemporaries of Poe who were more or less intimate with him, and who have drawn upon their memories for reminiscences and incidents which are significant and interesting. It will be seen that the book is somewhat fragmentary; but there is a quality of intimacy in it which gives it unusual value. It may be regarded as a small but really significant contribution to our knowledge of Poe.

Replete Religion. By Henry Ostrom. The Christian Standard Co., Philadelphia. 3¾×7 in. 149 pages.

Riddle of the Universe (The): Three Addresses. By Benjamin Fay Mills. The Woman's Alliance, Oakland, Cal. 5×7½ in. 24 pages. 25c.

Songs of Nature. Edited by John Burroughs. McClure, Phillips & Co., New York. 4½×7¾ in. 359 pages.

This volume has a double interest; it presents a large selection of the best poetry, descriptive and interpretative of nature, and it discloses in a very frank way the feeling and taste of the editor. In his preface Mr. Burroughs announces that his principle of selection is his own individual taste, to which he adds the further statement that he has not chosen anything which does not commend itself to him as being perfectly sincere and true to the fact, and that he has thrown out all poems which misstate the facts of nature, even in detail,

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excepting a few poems which, by reason of their great beauty, have become classics. As a matter of fact, the selection has been made on a very definite principle—the principle of fidelity to the fact; and it is doubtful if any better principle could be discovered for editorial use in dealing with the vast mass of material at Mr. Burroughs's disposal. At any rate, he has collected a great many poems, familiar and unfamiliar; has arranged them in very intelligent and interesting divisions, and his book, although not large in bulk, may be regarded as a real addition to the literature of anthology. Such a collection was needed; and it has been done by an extremely well-equipped editor. He has made a book which will serve many purposes; among them, that of companionship during the out-of-door months, when the world has learned to play, to use its eyes, and to give its soul freedom.

Studies in the Acts of the Apostles. By William Robertson, M.A. (The Guild Text-Books.) The Fleming H. Revell Co., New York. 4×6¾ in. 154 pages. 40c., net.

This booklet is intended for use in Bible classes. It is, however, in the form of a narrative rather than of a commentary, and modern critical questions are left unnoticed.

The Unitarian Church, Its History and Characteristics: A Statement. By the Rev. Joseph Henry Crooker, D.D. American Unitarian Association, Boston. 5×7½ in. 64 pages.

This brochure, we are informed, is for free distribution. It may be regarded as an *Apologia pro Ecclesia Nostra*. Unitarianism, like Episcopacy, shows a larger variety of types than other forms of Christianity, and an acquaintance with but a single type is prolific of misconception. Such misconception Dr. Crooker aims to remove. He has lucidly presented the prevailing and essential characteristics of the Unitarian churches in a sketch deserving unprejudiced attention. From his various statements it would appear that Unitarianism is of two kinds—explicit and implicit—the former constituting the recognized denomination, the latter consisting of many in other churches holding Unitarian views. With reference, perhaps, to these the "Congregationalist" lately said editorially: "It is undeniable that the beliefs of Christians of orthodox denominations approach more nearly than formerly to the intellectual conceptions of Unitarians concerning God, the Bible, the person of Christ, man, and his destiny." Dr. Crooker seems, therefore, to be correct in defining Unitarianism as essentially "a movement," a tendency of religious thought and life. His extracts from recent books by Congregational and Presbyterian scholars evince this movement as influential outside the pale of the Unitarian denomination. The difference between the explicit Unitarianism represented by Dr. Crooker and that implicitly shared by men of other denominations seems to be less in the speculative than in the practical sphere of religion, *e. g.*, in a different attitude toward Christian missions to non-Christian people. The missions of other Christian bodies are evangelistic, and not narrowly so, as their medical and educational work shows. Unitarian missions, according to Dr. Crooker, are distinctively literary, and so far short of the full Christian type. The tone of this pamphlet is irenic and constructive, but it makes one glaring misstatement: "Protestants in general assert and enforce a creed which is presented as a final statement of truth that one must believe to be saved." True as this may be of some, it is demonstrably untrue of "Protestants in general."

Unto Heights Heroic (A Biblical Interpretation). By Gardner S. Eldridge. Eaton & Mains, New York. 5×7½ in. 186 pages. 75c.

Professor Eldridge observes at the outset that the breaking up of old traditions which modern learning has effected has always occurred whenever in the progress of religious thought more of God has been disclosed. So far from the supernatural being put into the background by the modern interpretation of the Bible, the book has been made more divine by being made more human, since next to God nothing is so supernatural as man. The spirit of God is manifest in all great literatures, and in the Bible to a degree unrivaled and unique. Here God appears as the Supreme Leader of the world's struggle and progress. In the unfolding of this thought as exhibited in the literature, history, life, and the Christ of the book which "alone has kept pace with the progress of man," Mr. Eldridge writes out of clear and vivid insight, with an impassioned earnestness kindled by vision of the "heights heroic" which are the divine goal of humanity.

Way of Perfection (The). By Saint Teresa. Edited by A. R. Waller. The Macmillan Co., New York. 4¼×6¼ in. 231 pages. $1.

This little volume belongs appropriately in the Cloister Library, edited by A. R. Waller, and is an excellent example of the kind of literature of adoration and of introspection which is developed in the atmosphere of the cloister. Many of the things of which Saint Teresa writes seem remote, and a good deal of her feeling seems unreal; but in this time of emphasis upon action, and of excessive absorption in material things, a book like this, absolutely detached from the ways of the modern world, is an excellent correction of a distorted perspective. It is not necessary to agree with it in order to be benefited by it.

What is Christianity? Lectures Delivered in the University of Berlin during the Winter Term, 1899-1900. By Adolf Harnack. Translated into English by Thomas Bailey Saunders. (Second Edition, Revised.) G. P. Putnam's Sons, New York. 5½×8½ in. 322 pages.

A second and revised edition of the lectures delivered by Professor Harnack in the University of Berlin two years ago, and reviewed at length in The Outlook upon their publication in this country.

White Stone (The): Some Characteristics of the Christian Life. By John McGaw Foster. Longmans, Green & Co., New York. 4½×7 in. 118 pages. 80c.

A series of addresses during Lent, 1900, at the Episcopal Theological School in Cambridge, has grown into this book, in which thought profound and large is uttered in cultured literary form. The "White Stone," which in the Revelation (ii., 17) is the guerdon of "him that overcometh," is taken here as the symbol

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of Christian character in crystallized completeness, and the general subject is the development of this character. As in Dr. McConnell's recent book, "The Evolution of Immortality," so here, immortality appears to be not the endowment of all souls, but the achievement of winners of that self-mastery by which alone the character is formed for the eternal life.

World Beautiful in Books (The). By Lilian Whiting. Little, Brown & Co., Boston. 4½×7 in. 413 pages.

Miss Whiting may be regarded as a purveyor of beautiful thoughts and an expositor of that attitude of the spirit towards the world and towards men which may be called beautiful—the spirit, that is to say, of reverence, of charity, of affection, and of devotion. The title of her most popular book is admirably descriptive, not only of its contents, but of her aim. She is not exactly the discoverer, but she is pre-eminently the describer, of "The World Beautiful." In her latest, "The World Beautiful in Books," she has endeavored to do for people in connection with literature what she has done for them in connection with life at large: to bring her readers, in a word, to a knowledge of the best; and, by the warmth of her own appreciation and of her sympathy for others, to make the best attractive. One need not agree with all her judgments, either of the importance of certain authors or of the significance of certain books, to comprehend and value the admirable spirit in which she has written, and the substantial good she is trying to accomplish.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

I want to find out what relation, if any, exists between the number of foreign missionaries and their percentage of increase each decade and the percentage of growth of the churches in the same time. I contend that the churches are spending too much of their time, energy, and money in foreign fields, and are neglecting, in a general way, their home work. To ascertain whether or not my position is correct I want the following statistics, if you have them at hand: Total membership of all Protestant churches in the United States in 1850, the same at the end of 1860, 1870, 1880, 1890, 1895, and 1900, with the percentage of increase at the end of each period given. Now, for the same dates and periods, I want the total number of foreign missionaries maintained by these same churches, with their percentage of increase at the end of the same periods. I think that as the number of missionaries increases the per cent. of gain in membership in the home churches decreases. L. S. H.

There are no statistics that cover the range of your request, but those that exist are decisive. As tabulated in Dr. Carroll's "Religious Facts and Forces of the United States" (Scribners, New York), the membership of the Protestant churches increased 42 per cent. from 1880 to 1890, while the population of the country increased but 24.86 per cent. Compared with this the increase of foreign missionaries, of which no figures are accessible, is beyond all doubt very small. Statistics published in The Outlook for July 3, 1897, showed that for all missionary work, home and foreign, the average annual contributions of fourteen Protestant denominations from 1885 to 1894 amounted to but $5.87 per member in the highest instance, and 21 cents in the lowest—only two denominations giving more than $3 per member. Of all such contributions it is admitted by those conversant with the subject that home missions absorb the larger share. There is absolutely nothing to show for the opinion that the churches are spending disproportionately on foreign missions. And, according to the figures given in The Outlook's article, the total sum raised for missions, home and foreign, in 1894 amounted to but 22.2 cents for each inhabitant, and 21.4 cents for each $1,000 of the property valuation of the United States. Both for home and foreign missions we can afford more.

Kindly tell me the best book for the study of Exodus, and also for the study of the Tabernacle. L. A. C.

See Bacon's "Triple Tradition of the Exodus" ($2.50; order of the Pilgrim Press, Boston). Budde's "Religion of Israel to the Exile" (G. P. Putnam's Sons, New York. $1.50), noting its index to passages in Exodus; also articles on Exodus in Hastings's Dictionary of the Bible and Cheyne's "Encyclopædia Biblica." Ottley in his "Short History of the Hebrews" (Macmillan) regards the description of the Tabernacle, which was a simple tent, as highly idealized, and colored by a later writer.

Do you hold that we are bound to believe whatever the Bible, fairly interpreted, teaches, and to do whatever the Bible, fairly interpreted, enjoins? The bearings of this question are obvious. A clear-cut answer from you will help to clear the air. T. T. E.

There is a prior question which Professor Ladd has taken for the title of one of his books, "What is the Bible?" The authoritative teaching of the Bible is summed up and delivered to us in the teaching of Jesus. This we are bound to believe and obey. Jesus himself did not feel bound to believe and do "whatever the Bible teaches." It taught the Jews, "Thou shalt swear by His name." Jesus taught, "Swear not at all." St. Paul teaches that man was made before woman. We know it was not so. There is a large number of legal and ritual precepts in the Bible whose authority has passed away with the ancient order of things to which they belonged. "Fairly interpreted," therefore, "the Bible," in the sense of a permanent divine authority, includes not everything found in the Book, but only those principles of the spiritual life which Jesus has certified to us as belonging to the immutable order of the moral universe.

Sunday-School Lessons: Teachers using the International Series will find Dr. Peloubet's new book, "The Teachers' Commentary on the Acts," very serviceable (H. Frowde, New York, $1.25). For occasional reference the following list will be of use: McGiffert's "History of Christianity in the Apostolic Age" (Scribners, $2.50), Ramsay's "St. Paul, Traveler and Roman Citizen" ($3), Farrar's "The Herods" (T. Whittaker, New York, $1), Stevens's "The Messages of the Apostles" (Scribners, $1), and in the Macmillan series of New Testament Handbooks these: Mathews's "History of New Testament Times in Palestine," Bacon's "Introduction to the New Testament," Gould's "Biblical Theology of the New Testament" (75 cents).

"S." inquires where the Seven Glories can be found. They are on the sixth page of "Ardeth," a story by Marie Corelli. I. B.

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Correspondence

Was it Like the German Kommers?

To the Editors of The Outlook:

I have just read your comment on the introduction of the "Kommers" into the Massachusetts Institute of Technology. With it you print a portion of the letter which President Pritchett sent me as Chairman of the Committee of the Boston Methodist Preachers' Meeting, which has lately reviewed the matter. I wrote the report and the resolutions appended, which passed our meeting December 23, *nemine contradicente.*

I beg space for a correction, because our contention is entirely missed in your comment. You dwell on that part of the letter which regrets that we take no more interest in the moral welfare of the students. Our report declared that we did not know that the presence and addresses of ministers were desired; and that there are those who will be ready to respond when a definite invitation is given. The truth is, a large portion of the fourteen hundred students live in various suburbs, are home Sundays, and are doubtless morally and spiritually helped by counsels from the pulpits of churches where they worship. Many others remain in their boarding-houses, and, according to the expressed regret of the President, some of them spend the Sabbath in study. So it is impossible for the pulpits to reach them.

Possibly we express *some* interest in the moral welfare of the students when we beg for the non-introduction of the German habit. Nobody has a word to say against the conferences without the beer. They stimulate thought, and bring the authorities into closer and very gratifying relations with the students. But we believe that the mildly intoxicating liquors, even in "moderate" amount, and the hot blood of youth, when brought together by high permission or admission, sometimes mean a conflagration which "many waters cannot quench." We also contended that no institution patronized by the State is at liberty to introduce anything which may damage or endanger the highest effectiveness of its students. In this we are upheld by a statement made by the President of another American Institute of Technology, who says: "Any sanction given by college authorities to the introduction of German student methods in the way of beer-drinking is totally wrong." And also by the unanimous decision of the Chicago ministers within a week concerning the introduction of the German "Kommers" into the Harvard Union, with lager-beer, ale, and claret. They declare it "opposed to the spirit of the age, and almost absurd in view of the action being taken by most of the large business enterprises in requiring their employees to be total abstainers."

We do not abate one jot our sincere admiration for the brilliant record of the new President and his cultured associates; we expressed our hope for a still more brilliant future. But we did deplore the advent of any influence which might in the least dim the glory or weaken the endeavor of the institution, and in doing it we simply did our duty—which is what the President desires. We happen to know that some of the German professors are lamenting the prevalence of the beer habit, because of its stupefying influence on the minds of the students. We do not need to copy Germany in this particular.

We contended that, though only fifty-six pints were used by ninety-seven students at the meeting cited, it is not a question of pints, but of principle. We think so still. We know it may strengthen moral fiber to expose youth to temptation. But we cannot see the need of flinging any possibly dangerous allurements in their way when the heights they seek can be reached without the exposure.

WILLIAM T. WORTH.

Auburndale, Mass.

Law and Lynching

To the Editors of The Outlook:

The following suggestion as to a method of dealing with the lynching problem I trust is not worthless:

Let each State in which the evils of lynching are especially severe enact a law providing for a special court in every county, which shall consist of discreet and trusted persons, and which shall have and shall take immediate and exclusive cognizance of the most serious and aggravating

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crimes, *i.e.*, rape and murder; upon learning of such a case, it shall proceed at once to the place where it was committed, ascertain the evidence, and speedily find judgment, which shall be as valid as that of any other court. A person being convicted, he or she shall forthwith be executed upon the spot (not cruelly). This is but an outline; perhaps no special court would have to be created. The object sought is swift justice.

To do as The Outlook suggests—have the case come early in the next term of court—I believe would prove abortive, as it would still involve a vexatious delay. A special court or specially empowered court, as above suggested, could act peremptorily as did the vigilance committees in California a half-century ago, and it would seem with somewhat as effectual results.

It is not at all likely that we in this now more stable community would deal more gracefully with this difficult situation, were conditions similar here, than our kinsfolk south of the Line. But it is to be hoped that we can sympathize with them as easily as we can suggest ways out. We have found it difficult to grasp broadly the whole matter, and we are grateful to The Outlook for the help it has given us.

Elsie, Mich. LEW A. CHASE.

For Civic Beauty

To the Editors of The Outlook:

I have read with interest your editorial entitled "For Civic Beauty." I am sure that every one in Chicago who is interested in the improvement of the city will be grateful for your words of commendation. It ought to be said, however, that no one connected with the Municipal Art League knows of any such effort now being made to secure so large a number as five hundred thousand members of the League. Desirable as such a large membership would be, there is no probability that such an end will be reached in the near future. The undersigned is chairman of the committee of membership of the League and is unaware of any movement to win the co-operation in this organization of one-quarter of the population of the city.

The League is depending upon the enlightened public opinion which it is endeavoring to arouse rather than upon the large fund secured by membership fees to accomplish its objects. Should the League find at the end of a few years that it has only a few thousand members instead of the half-million which some of the daily newspapers have suggested it was seeking, it ought not to be regarded as having failed in its mission, if, by the efforts of its President, Mr. Franklin MacVeagh, and other public-spirited citizens, it has been successful in the creation of a wise public sentiment which shall diminish the havoc of smoke, raze the unsightly bill-boards and encourage civic pride in the erection of public works of art, and protect, enlarge, improve, and beautify our parks. Large numbers of members would be welcomed most cordially by the League, but it does not depend altogether upon them for attaining its most desirable ends.

Chicago. J. S. DICKERSON.

Practical Methods

To the Editors of The Outlook:

In The Outlook for January 4 I note your comment on the attitude and spirit which the clergy must show in order to exercise an influence over the lives of college students. Is it not as true concerning young men other than college students?

We have tried a method here that works quite well. Our city is a small one, with no social opportunities for men except those offered by the saloon or billiard-hall. For two seasons I have, by invitation, conducted a physical culture class in one of the halls of the city, composed of about thirty young men. Nothing is said about religion in the class. A high moral standard is held up as our ideal, and so far I have not seen anything on the part of the men that is out of harmony with this high purpose. The motto of the class is "Health and Strength for Better Living." Such good associations provide a substitute for the evil associations to be found in the city. Occasionally lectures are given to the men concerning physiological themes, so that an opportunity is offered for moral instruction.

So far the plan has worked well, and has received the approbation of the State Committee of the Young Men's Christian Association. I wish more young ministers would try this sort of practical fellowship. It would help to win stalwart young men to the Christian life.

Marysville, O. E. A. KING.

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Ninety Per Cent. of it Really Caused from Poor Digestion

Real organic heart trouble is incurable, but scarcely one case in a hundred is organic.

The action of the heart and stomach are both controlled by the same great nerves, the sympathetic and pneumogastric, and when the stomach fails to properly digest the food and it lies in the stomach fermenting, gases are formed which distend the organ causing pressure on the heart and lungs causing palpitation, irregularity and shortness of breath.

The danger from this condition is that the continued disturbance of the heart sooner or later may cause real organic heart trouble and in fact frequently does so.

Furthermore, poor digestion makes the blood thin and watery and deficient in red corpuscles, and this further irritates and weakens the heart.

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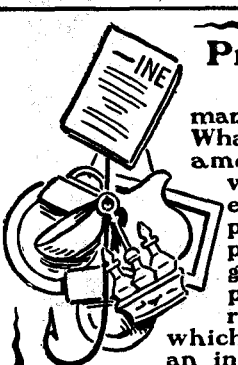

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